ANCIENT & MODERN TURKS

Mustafa Celalettin Paşa

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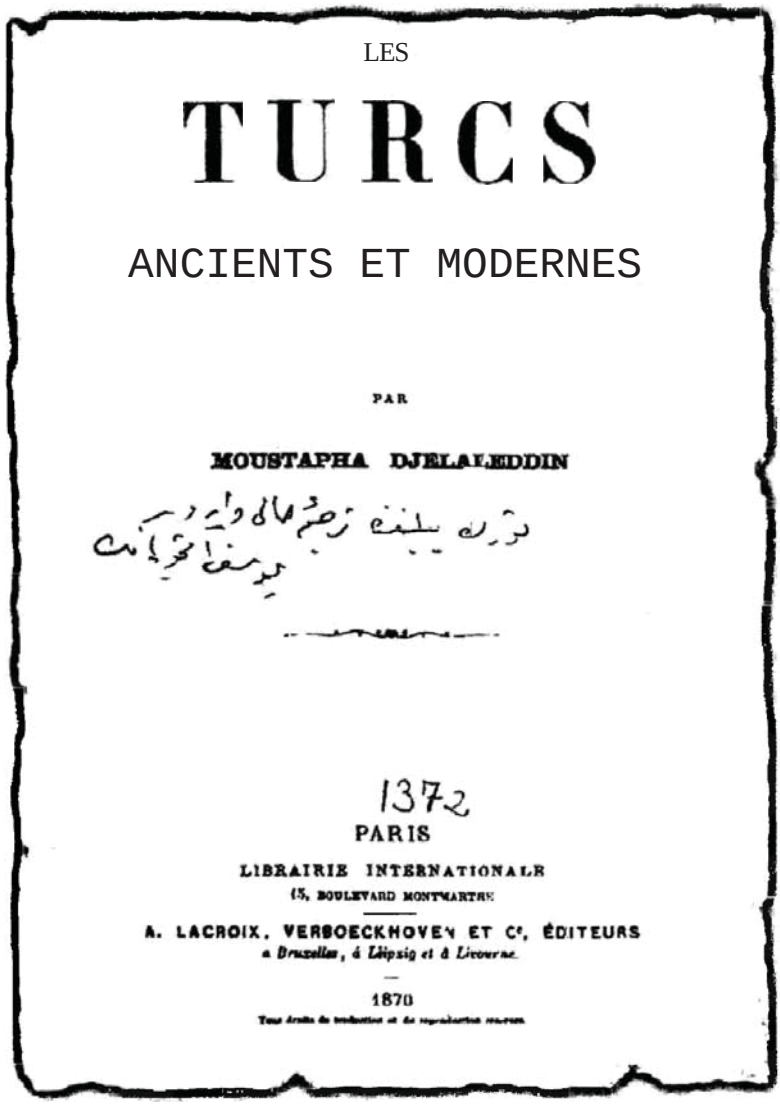

LES

TURCS

ANCIENTS ET MODERNES

PAR

MOUSTAPHA DJELALEDDIN

1372

PARIS

LIBRAIRIE INTERNATIONALE

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'.'vstafa Xema l On the preface to Atatürk's **Ancient and* Modern Turks* (Paris, 1870) •Sıustafa
. A note added by Selahattin in his own hand:
:There is a translation by Yusuf Akçura *in* *Turkish *Year** [biographical details are available].
'In Mustafa Celalettin's section titled "Turkishness" in Akçura's **Turkish* Year* (1928),
: For a brief biography, see Yusuf Akçura. *History* of the Turkish Movement, (Vol. 1).
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Sultan
Abdülaziz Han
His Highness

FOREWORD

During the twenty years I spent in various provinces of Turkey, I had the opportunity to get to know and grow fond of the Ottoman people, their way of life, their culture and their ideas, thanks to the heartfelt bond I formed with them. As this nation today finds itself facing difficulties caused by certain rumours, false reports and some erroneous ideas, I have no hesitation in publishing this work to set out my views, despite the limitations of my experience. I am undertaking this task not only to defend the Turks, but also because I have volunteered to do so; it is enough for me to give voice to what I have seen and observed.

It is my hope that this sincere and impartial account will contribute to the betterment of the fate of the citizens of my second homeland and to the facilitation of the movement for progress in the East!

ANCIENT AND MODERN TURKS

I — ANCIENT TURKISH LANGUAGES

CHAPTER ONE

To study a nation in depth, one must observe it during the various periods of its existence; consequently, knowledge of its past is an indispensable prerequisite for such a study.

The Ottoman Turks belong to the Turkic race; that is to say, they inhabit the European and Asian parts of Turkey, the steppes stretching from the Arctic Ocean to the Itazan and Lena rivers*; the Igpçak* and Itırgız steppes, Turkestan or independent Tatarstan, Khorasan, the lands of Media and Persia, and a part of the Crimea, as well as the regions in northern China where this race has intermingled with the Mongol or yellow race and become assimilated. This people, having partly adopted various tribal or dynastic names, different dialects and beliefs, in Egypt,

*1 Lena River: Flowing from the shores of Lake Baikal in Eastern Siberia to the Arctic Ocean over a distance of 4,400 hm. (Trans.)

‘2 Itıpçalı Steppes: Also known as the Deşt-i Itıpçalı steppes. (Trans.)

The peoples of the ‘flarbaresk*’ countries—Afghanistan, India, Russia, Catachnistai, Dacia (ancient Romania) and other such nations—have intermingled to varying degrees with the Uralic peoples. Indeed, as Saym Mallouf*’ has rightly observed, there are very few countries in our hemisphere where the Turks have not either visited as guests or ruled as sovereigns.

The history of the Uyghurs in Turkestan predates Pøilly’s*° research by a considerable margin; as noted by Pliny*• (Hist. nat., I, 7), Pomponius Mela* (1.19), Strabo* and even Herodotus* had noted, it is certain that the Turks have been settled in what is now Turkestan since very ancient times.

It is a fact that traces of a foreign occupation and a pre-Islamic civilisation are still evident in this country. The demographic composition of the cities of Tajik and Sarti serves as an example of this. We do not know whether *this* situation should be attributed to the Helt-no-Jaktrien or the Samanids. None of this prevents us from recognising the Great Turkic Nation as the indigenous people of Central Asia. The Turks have been engaged in trade with the Sogdians and the Rakrians since time immemorial; they lived as semi-nomadic or nomadic peoples in other regions, and their settlements were temporary.It is clear that, during this period, they maintained close trade relations in the region between the Amu Darya and Syr Darya rivers and the Persian and Chinese states. Persian history and traditions, the splendour of these cities, the nobility of the people, and the ‘Qur’anic’ women

’ Western-style cities: the name given to the African provinces following the arrival of the Eaibaros 1.arrleş1erin in Fiezoyir in 1516. (Trans.)

‘2 Mallouf Nassif (1823–1833): A writer born in Lebanon. He lived in Izmir, where he worked as a dragoman and interpreter at the British Consulate and wrote books in that language. (Trans.)

“J. L. de Jean Sylvairi (1736–1793): Astronomer, Member of the French Academy of Sciences, and politician. In 1789, he was elected to the Paris City Council. He ordered his troops to open fire on the crowd. When he refused to make a statement against Marie-Antoinette, he was executed by guillotine. (Note)

*4 Pliny the Elder (Pliny the Elder, AD 2379): Roman writer, naturalist, philosopher and soldier. Author of the 37-volume *Naturalis Historia* (*History* of Nature). (Trans.)

*5 Pompeius Odelus: the earliest Roman geographer, writing in AD 43. (Trans.)

*6 Strabo: (c. 250 BC) A geographer, philosopher and historian from Amasya. (Trans.)

*7 Heroclitus: A historian and writer from Halitamas who lived in the 5th century AD. (Trans.)

*8 The Samanids: In the ancient era, they ruled the region of Tajikistan, which was successively under Persian, Achaemenid, and later Hellenistic-Lacedaemonian rule. Subsequently, an independent Persian state was established by Ismail Samanid (815–999). (Trans.)

’9 Sogdia: i\ntil: F sd, the region situated between the Amu Darya and Syr Darya rivers, encompassing present-day Uzbekistan, Tajikistan and Afghanistan, and home to the ancient cities of Samarkand and Bukhara. (Trans.)

*10 Roktria: In antiquity, a country situated between the Hindu Kush mountains and the Indus River, with its capital at Balkh (formerly known as Bactria). (Trans.)

Its beauty, its fine horses, its meadows and pastures, and its fame are best attested by the renowned Uighur Calendar.

However, it must be acknowledged that it is difficult to discern the Turks' contribution to the history of the invasions and conquests of Europe, as well as the clues provided by Chinese annals. The claim that the Huns, known in Chinese as the 'Hun-ares' (Hiong), were the 'Ati11a', is not sufficiently supported by the few references provided by historians. However, in our region, the Russian Turks, drawing inspiration from the small Tata tribe, were referred to as the 'Tat-ares' in the service of Cemiz Khan; Byzantine historians have very little information regarding the ethnicity of the Magyars who settled in Hungary (Hongrie) from the ninth century onwards; for this reason, they have attributed the name 'Hongres' (or 'Hun') to the Seljuk Uighurs or to the modern-day Turks.

To be more precise, this local name refers to the Lombards*, who rose to prominence in the 6th century through their conquests[2] from their descent into Italy, spreading as far as the Caucasus, and was bestowed upon those living within the Ayar (Av-ares) Empire or Khanate until it was destroyed by Charlemagne* in 799. The same situation applies to the Turkic people known as the Hayatlar (Haz-ares), who form the largest group amongst **the tribes living** in the Caucasus today; whilst some of these tribes, living in the 'Fauroiskitya' region, adopted Christianity and assimilated into the Ukrainian population.

However, there are numerous theories put forward on this subject. According to Chichachov*°, the remains of the Indo-Germanic* people in Central and Northern Asia

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(1) The 12-month calendar, featuring 12 animals, was used in the region of Farta Aa' (Abel Rûmusat). (Abel-ttemusat Jean Pierre (1788–1832): Doctor of Medicine and specialist in the Chinese language. I(Died in Oleran. —Translator's note;'

*1 Attila: Passed down from the Huns to the Huns as Attila and used in the same form in Greek and Latin. (Note)

(2) Cedrenus, Zonias.

"2 Lombards: Settled in Northern Italy in the 6th century. A barbarian tribe. (trans.)

*3 Oder River: Originating in the Czech Republic, it flows through the Polish-German border region and empties into the Baltic Sea. (Translator's note)

*û Cartman: Charlemagne or Charlemagne the Great (781–816), King of the Franks and Lombards: he is regarded as the founder of the Holy Roman Empire. (çıı)

•5 auroisliitya: Taurida (Taurus Peninsula) and the 1s kit Region (the area stretching from the Ukyayna to the Hazat Deni-zi). The Scythians (Sakas) lived in this region between the 2nd tır. (çn)
and 3rd centuries BC.

•6 Pyotr Alekseevich Chikhatchev and Pyotr Alekseevich Te-hihatcheff (2808?–1890): They were geologists and naturalists. He conducted extensive research in Alay and Anatolia. He wrote numerous books on Turkish carpets. (e.g.,

*7 Note: (Armenian: the name given to the Indo-Germanic language family when languages of the same origin were classified in the 18th century. It later came to be known as the Indo-European language family. Note)

Apart from them, just as in our present day, throughout the entire seventeenth century, only three ethnic groups were to be found: the Turks, the Eutho-Mongols* and the Tungus-Manchus*. This race, which originated from the Turks, intermingled with the Mongol race through the most favourable, natural and gradual means: whilst it became diluted, it is known that it ultimately became the race closest to the Caucasian type. Particularly for this reason, the existence of a Turkic Empire in Europe—which brought together the remnants of the Avars and certain Uighur tribes—has been rendered almost certain on the basis of quite sufficient historical evidence. We do not believe that, in his historical work **Longus* Ordinus*, Paul Jacque* acknowledges that the Avars and the remnants of the Huns were one and the same people, due to the alliance the Avars formed with these remnants. To demonstrate the multitude of peoples united under Avar rule and to recognise the Turks' distinctive conservatism, it suffices to recall the Avar Khagan's role in the siege of Constantinople during the reign of Emperor Heraclius. Indeed, the Avars were no less oppressive than the Huns: the tribute which the Avars had imposed on the Sieverians and the Dnieper Poles* from the year 650 onwards, they also imposed on the Slavs, the Croats*, the Romanians and the Carinthians**. The Yellow Huns, as recorded in the Chinese annals, had degenerated as a result of their relations with the Turkic tribes, most likely the *Eobur* Nto-ğo1'iri. The tribes referred to by historians as the White Huns—that is, the Tygurs and the On-Uyghurs—were, however, the purest of the Turkic tribes.

(9kuyucu has noted that the names of the peoples mentioned above, which denote a tribe, end in -ar. Ancient geographers such as Ptolemy, Pliny and Pomponius Mela placed this people in the region of Irinria, which may have had its centre in Khorasan. Although the Turks do not use this suffix in the singular, just as the Latin 'vir' (meaning 'man') has the singular form 'i' and the plural 'talos', the suffix '-mr' in our language

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•4 fileul ho: The Greek general who aided the Dujurnians, either Hyie or Lucinc. In ancient Greek, meaning 'I am coming'. 'I am coming to the aid of the East'. In the text, does this refer to the On-Mongols? (trans.)

2 Iun3u: An ethnic group inhabiting the region between the Yenisei and Ob rivers and the Amur River, in the area between the Amur and the Arctic Ocean. An ethnic group closely related to the Ivoğol and Turkic peoples: the I'fiançur (it4andchotuel: the 'L'unguz' people living in Iftançurya. Trans.)

•3 Paul Diacié: a Lombard Benedictine monk, historian and poet who lived in the 11th century. (Note)

*4 Sieverians – Sieveriens: a Slavic tribe residing in the Black Sea region, in Ukraine. (Note)

(1) Theodore Vaga, *Histoirr. dr. Poloff e.* – History of Poland, Volume 1.

*S C hrnbnt'1ar - Krobntlar: A mountainous region in Croatia. (Trans.)

•6 (iarinthta: the Gogu Aloler region in the far north of Austria. The name is of Germanic origin. (trans.)

(2) Due to the Mongols' exclusive reliance on e:le, Chichachov's naming convention.

•7 Ptolomeus – Claudius Ptolemaeus: (AD 90–165) A geographer and astronomer who lived in Alexandria,

astronomer and astrologer (trans.)

We cannot say it does not exist in the text. There is not a single Turkish verb or noun that can be derived without a root.

It is suggested that the term 'barbarian'—which pleases all the nations of the world—was known to the ancient Greeks, the inventors of the term 'Esiri' for the mountains. Indeed, there is a great deal of evidence suggesting the presence of the Turks in Europe under the name 'Sarmatians'*. We may assume that the relevant terms used by the various nationalities in 'Turkey' have remained unchanged from the earliest times to the present day. Similarly, rather than being a specific term, the name 'Sarmatians'—in its general form—has, through a mistaken application, also been applied to Slavic and Germanic groups. Let us examine the historical evidence:

Ptolemy (Book 3, Chapter S): "Sarmatia is home to great nations: the Venci are spread along the Gulf of Venice*; above Dacia* are the Peucini (Pösen) and the Rastatni*; the Jasyges* are settled along the Palus Meotis*."

In the **Dictionnaire historique et géographique** (Historical and Geographical Dictionary), after summarising all the views on Sarmatia, the author reaches the following conclusion: 'It is interesting to note that this change reveals the Sarmatians to have been a figment of the imagination of ancient geographers; for they never occupied such vast territories; they lived only in the regions north of the Caspian Sea and, although it is not known when they arrived and settled there, in a part of what is now Poland."

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*1 The Sarmatians: between the 6th and 4th centuries BC, they migrated from Central Asia to Southern Russia, the North Caucasus and the Balkans, comprising both Scythian and Iranian(*) tribes. In the 1st century BC, the Sarmatians crossed the River Don and seized Scythian territories; during the reign of Nero (AD 68), they formed an alliance with Germanic tribes and entered the Roman provinces. In the 3rd century AD, Sarmatian territories were subjected to significant Gothic incursions. Following 30 AD, Hun forces largely wiped out the Sarmatians. The Sarmatians assimilated into other peoples by the 6th century AD and disappeared from history (end).

*2 The Unconquered Gulf: The Ancient Lands of Çajocla. (trans.)

*3 'Ducia' is an even older geographical name. It denoted the lands inhabited by the Illyrians. In the north, it was bounded by the Carpathian Mountains; to the east by the city of Dacia; to the south by the Tisa River; and to the west by the Din-ş'estet River. This corresponds to parts of present-day Romania, Moldova and Ukraine. The capital was 'Firmixegetu'. Its inhabitants are generally considered to have been of Iraqi origin. (Trans.)

• The tribes of Peucin (Pösen) and Batam: Due to their battles on foot and on horseback, they were and were distinguished from the Sar-ıJıaLlar, who fought on horseback. (Trans.)

*5 1'alus Veothidce: the Aegean Sea. (trans.)

•6 Jasy•e'lcı lazij or î'asis'lcr: the Truman and Sacınatlarırı latr tribe. (Translator's note)

*/ Louis 8loreri (1613–1660): a French Catholic priest and scholar. The distinctive feature of his work, *The *Great* Positive*, is that it brings together numerous similar treatises written not in Latin but in the vernacular, and that it has been reprinted more than twenty times. (Trans.)

Furthermore, given the brief and short-lived presence of the Turkish Jasyges in Poland, let us add that the assumption that the Poles were Sarmatians is also incorrect. The Poles, just like the Hungarians, had written an epic history; whilst some aided the Parthians* in the defeat of Crassus*, others, alongside the Huns, had killed the Sultan of Spain. Today we know that the Slavs; the Vendes
'aars', Polonians, T.hrobat, Dreviliens, Czechs, Polans, etc., lived in a single region squeezed between the Alps and the Elbe and Danube rivers, /\the shores of the Danube and the Halti, and alongside the Germanic tribes in the Russian territories, intermingled with Turkic or Sarmatian tribes. Thus, in ancient Europe,
:

1. The Jasyges: They emerged around the 1st century BC and, in alliance with the Bithynian Glytridates, seized Scythian territories, settling between the Tanais and the Borisren. During the reign of Augustus, a group of them crossed the river and settled in the Danube estuary region. Another group, during the reign of Claudius, settled west and south of the Danube, east of the Thermae* and to the east of
,It had settled amongst the Lower KarJıat tribes. These were known as the Metanast or the 'displaced Iasyge'; having maintained friendly relations with K‹Hna for a century, they fell victim to the wrath of G.açya's King l9ecebal*• and lost part of their territory. After his victory, Trajan annexed these territories

•1 Parthia: Par; ÎîraJbgı, the Parthian Empire; a region bordering Iran's southern borders (Vfi lq7 V.S ?7'). The ancient Iranians were ruled by the Medes after the conquest by the Achaemenids. The Parthians, who invented heavy cavalry, were overthrown by the dılar. (çn)
Sassanids

'2 Marcus Licinius Crassus: (c. 115–53 BC) Roman general and statesman. He played a key role in Sulla's decisive victory at Tullus, suppressed the slave revolt led by Spartacus, and had secretly agreed with Julius Caesar and Pompey to form the First Triumvirate. Although he was one of the wealthiest men in his country, he was eager to be recognised as a military commander through his victories. This passion led him to be exiled as far as Syria, and he died in the shadow of the defeat that the Romans would later suffer near Haran.
ı ü hıı üş I ü. (trans.)

•3 V•ndes — the Vandals: a Slavic tribe living apart from the Salisonians along the Llbe River. (trans.)

• nii .iîk xıi trid ı: vı. ıith -td thes (vü ı›0-s3) nnm»ııar's entry into the Arabian Peninsula . It was the earliest state of the Roman Republic. Its rulers had succeeded in defeating Sulla, Lucullus and Pompey. (Trans.)

*3 Tanais: The name in the Age of the Aeolians for the region extending to the northern tip of the Azov Sea. (Trans.)

•6 Sofisten: The ancient name of the Dnieper-Dniester River. (trans.)

•/ '1'heisse: The ancient name of the Tisza River, which flows through eastern Hungary. (rn)

*8 Decebalus: King of Dacia from 87 to 106, defeated by the Roman Empire.
He was killed in battle. (Trans.)

'9 Trajan (Trajan): (AD 98–117); Roman Empire; during his reign, the empire reached its greatest extent. . (en)

&8

He did not grant them the title of 'Seri'. They sided with the Marcomanni*[2]against Aurelius* and laid waste to Noesia* and Pannonia•. Later, under the Gothic Empire, they lived alongside Attila and the Avars until the very end. The Jasyges were a nomadic people; they waged war as raiders and obeyed only a military authority. Their main cities were Uscerium, Bainianum, Pessium, Irissum and Partiscum. Today, they live alongside the Turkic peoples in a part of the Pest (Feşte) region of Hungary.

2. The Jusyges or Yussys must not be confused

. Pliny, whilst discussing the Jasyges—neighbours of the Dacians—in Book *+, Chapter II

, just as Strabo does; and as Casaubon has also pointed out, the Jasyges of the north of the Azov Sea are distinguished by the fact that they lived far beyond the Danube... f) These lines of the poem clearly indicate that he was referring to the Jasyges:

.*but what shall I do with the Sauromotae, since I* have *just* crossed
the Danube *and reached the towers of Tourica...* (Book 1, Chapter 2)

/yixe viúex onerafa /ei'ox ml *ducat Jasyx*

'f'er iiiedies *istri plaiistra bubulcus aqiias.* (Ilitap 4, eleg. 7)

Pugiinhu nt jaculis dum Thraces, ţasv. Yes ar‹ni,
Where the Ister's cold waves lap against the banks (Tris. 1, 2, eleg. *1)*

Ja.sş•.¿e..s eI C.olchi Me! ereuque Gurha *Getusque*
nø nti/iii riieims vix prii/ii/›eiiïiir *nqu* is. (Hid v.191)

What lies to be sown with a plough or a sharp sickle in the remaining lands of the Orestians...

We are also in the harbours where the herds that lead to Jasyx graze
With the intermediaries entrusted with the task, the two sides are united.

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* Marcus Aemilius Vitonius: (c. 161–180). Roman statesman and philosopher.

•2 Marcornan and the Marcornans: A Germanic tribe living along the Danube. (n.)

*3 Moesia: A region situated between the Danube in the north and the Danube in the south. (n)

•4 Pannonia: A Roman province bordered by the Tisza in the north, the Danube in the east, the Noricum in the west, and the Pannonia in the south. (n)

(1) Moréri, *Historical* Dictionary – 'Tañli Sözliiäü'.

'5 Casuuboii Flüric: (1799–1871) French/English historian and philosopher. Translator of the works of classical authors, particularly the commentaries of Marcus Tullius Cato. (fur)

•*b î3vldc* – Lucius Tuvidius Naso (63 BC – 3 BC): Latin poet: He died shortly after the death of Julius Caesar, and three years after the death of Emperor Augustus. (çn)

The war arrows of the 4'ruk1ar, the bows of the Jasyp•e
The Garaj River flows warm, but will flow cold into the Danube.
The invincible Lasyges and Phircians, the fortified tribes of the Danube, in the forbidden waters of the Danube.

3. Ancient geographers also distinguish them as the Bisii, Dosilicei, and *Basilides*, that is, the Lirallil Iasyges; according to Ptolemy, they lived in Asian Sarmatia, whilst according to Pomponius Mela, they were nomads.

*t. They are also known as the 'Jadxviıigue'. They are identified with the Jasyge people, who lived in the Podlasie or Sudava region of Poland and, alongside the Lithuanians, fought against the Teutonic Knights' attempts at Germanisation. These Jadzvingue were defeated by the Poles in 126a and were wiped out in the Lithuanian territories. Theodore Vala is known for this account of their downfall: "The Jadzvingue, or .Stutjavci, this unfortunate people, have been weakened by the campaigns waged by the Teutonic Knights, the aggression of the Poles, and the reluctance and antipathy of the Lithuanians, and have become the victims of the fate of the flut'un." Let us return to our Metanast Jasyq•e's.

The Jasyges, a light cavalry force whom Ovid did not disparage when recounting their exploits, are so renowned that they are said to have accompanied Emperor Trajan on his campaign into what is now Moldova. Given the nature of his military operations, the Emperor could only incorporate a contingent of the Jasyges, who had settled among the Roman troops, as a rearguard. Whether the founders of the city of Jassy (Iaşi) in Moldavia were these latter Jasyges or other Jasyges, it is certain that this city existed in the 6th and 2nd centuries. In any case, the name of this city is a variant of 'Yass', the capital of 'Fürkistan'. The ancient history and glory of the city of *Cihann'ûnıa'6a*•^ are recounted; we believe it to be the city known by the same name as that on the Laxartes (Seyhun-Siriderva); the city, during the period of Islamisation, was known as Omar**

*1 Jadzv'ini;ues f Jadzveng'ler): According to Strabo, a Scythian tribe living along the Danube, well-armed, with horses clad in armour, also known as the 'Yasok' or 'Azı5'. ((n)

(1) Th r'odore \'aga, Lelevel years, p. 12.

*2 Jass, Iaşi: a city in Romania: the Treaty of Iaşi was signed to end the Russo-Ottoman War of 1787–1792 was signed in Iaşi. (Trans.)

*3 Cihannüma (Ci han Giiriintüsü): Itâtip, elebî. (cn)

*fi Otraı (Farab): In southern Kyrgyzstan, on the banks of the Syr Darya, in the Fiaıab region; the city where Farab was born. In 140S, 'Fınur', who set out on a campaign to China, died in Otraı. (trans.)

; however, Hammer* gives different latitude and longitude coordinates for the ancient city of Yassy (Yassı). Historical records in Cihannüma confirm the existence of this capital and this name in the ancient empire. According to Hammer, he explains why many tribes in Asia Minor (Anatolia) and Europe were referred to by the name 'Jasyge'. Similarly, the Phinurians referred to some of these tribes as 'Touikiches' (Tuîkişler)*. However, we believe that the name 'Jasyge', derived from 'Yassy', was in fact formed entirely according to the structure of the Turkish language, as is the case in Asia Minor, and even in Rumeli and Manastır; specifically, the —ik form of verbs, meaning 'we are', has replaced the Ottoman —iz form. Thus, whilst the Horzum and Qajar Turkmen have hitherto referred to themselves as 'Horzumık' and 'Itaçank', in the Ottoman dialect of today, in Istanbul, the 'Yıssys' or 'Yassı' people would be called 'Yassys' or 'Yassı1ı'lar'.

Furthermore, as 'Hav' means 'language' in the local dialect, it should not be forgotten that the Slavic-origin 'Jasyge' were created in recent times. This claim was so definitive that I do not feel it necessary to list here the Polish scholars who knew them very well. After they had wiped out this foreign and polytheistic people, even today in Podolia* children are frightened with the name 'Jadz-vetıfi'. However, I would like to point out that *the* Slavic *word 'inzikh'*
{yıxik' in the Slavic language primarily refers to foreign languages as opposed to 'sfovo' (word) or 'slnvix'. Thus, in religious texts, even in the Gospel of John, the word 'gentes' is rendered as *'ia-yk'* or *'iuzytsi'*, whilst *'paganus'*, 'idol-worshipper' and 'idol-
:apan' as *'iuzçtrhnik*'. Can we not draw the following conclusion from this?: Apart from the 'ircko Itomen' who brought them the Gospel, these Slavs knew of only three ethnic groups: the 'bmw-ian' or 'speakers', the 'NemDsys' (Muslims) and the 'non-speakers', and the Turkic 'Jasyge'.

However, it appears that there was a Turkic community in Hoesia even before the Jasyge: perhaps the Bashkirs or the Pechenegs*

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*I Joseph 'on Hammer (tim-1ö'i6).' .4\wstur'ah, the cleaner, diptol\ at and Duğu uznJanJ.(çıl)
(1) History of the region – these are its origins.
*2 Podolia: a region in the third part of Ukraine. (Trans.)
•3 Gentes: A term used in Roman culture to denote a noble family. (Translator's note)
*4 Bashkirs: The people of Bashkortostan-Bashkiria in the Ural region. (Trans.)
'> Pechenegs: A Turkic tribe that, from the 8th century onwards, settled first on the shores of the Caspian Sea, then on the shores of the Black Sea, and from there on the banks of the Danube; they were defeated by the Byzantine Emperor Constantine after he allied with the Khazars. (Trans.)

Similarly, all of them—the ancient Cumans*, the Bastarns and the Iosens—were known as 'Kuinul‹*'. Be that as it may, the name 'Basr h-Tarnes' (Buș Tarnlar) appears, in its purest form, to mean 'Intro Araniens' (Turo-Araniens). Tacitus* mentions the Bastarnae, whom the Lazii called 'Püsen' *(Germanic,* Bùlii n1 *461).* Pliny, too, refers to the Pösen as '*Peucinì gut suit R.astai rice* – hastarn' (Book 4, Chapter 14). Zosimus** refers to them as the '*Peucoe*'. Jornandès•[s], however, deriving the name from the island of Peucè at the mouth of the Danube, calls them 'f'cuceiii'* (in **De t* ehits *Getir.a* Getler Hakkında*). Tacitus asks: "I do not know; although the Pöuceni, through their intermarriage with the Gei'en and their marriages to the Sarmatians, resemble the Sarmatians, should the tribes of the Pösen, Vand and Fennec* be counted amongst the Germans or the Sarmatians?" Pliny (Book 4, Chapter 1), accepting them as of Germanic origin, states: "The Pöscn mentioned in Banta are among the Dacian tribes..." Noréii states, "In agreement with these historians, it is undeniable that they settled on the island of Pöse (Pöse), near the mouth of the Danube, after the great invasions." This people, renowned for their tall, sturdy warriors, had settled throughout Thrace; this situation enabled King Peisee (Persews) of Malecion, with the aid of his troops, to declare war on the Thomalians in the region of Paul-ni1e•• L'ioaititas. Subsequently, it is said that a detachment of the Hals tribes, having left Rome, settled in Dacia and the Carpathians. They gave their names to these regions. Indeed,

"J The Kurds and the Uighurs: The majority of whom are from Dagestan, living in I. Tlsetš and Çryvnistar, the Azerbaijanis are the most populous Turkic people in the region. (Note)

*2 Humanist: The Kipchak Turks, who lived along the Kuban River as it flows into the Azov Sea, were referred to by the Russians as 'Polovtsi'. Kurnoi: In the 10th century, having defeated the Pechenegs, they settled between the Volga and the Urals; in the 11th century, they spread to the Black Sea region and Hungary; in Hungary, the region where they still live today was named 'Itumanisian'. (Trans.)

'3 Tacitus: Cornelius Tacitus, *Annals*: (58–120 AD), Roman historian and senator. (Trans.)

*4 Zosimus of Caesarea: Byzantine historian; in his work *Historia,* he recounts the rise and fall of the Roman Empire. (Trans.)

*5 Jordanes: 5th-century historian and author of the 'Chronicle of the Kings of the Goths' in Latin. (Trans.) To derive the Pecheneg term from 'Petzénigues', simply add the Turkish suffix '-ill' to 'Petzénigues'.

!1)

*6 Ëennes — 2amar: For a long time now, they have been settled there, with their weapons and horses: the Uralo-Finnic tribes who have not yet been subdued. (trans.

'"i Perseus – Please note: (MU 179–16/) The last king of the Antiphonid dynasty, who reigned in Chalcedon following the death of Alexander the Great. He was defeated by the Phocians at the Battle of Pydna and became a hostage in Macedonia, at the behest of Phocis. (yn)

"8 Paul-Emile (Lucius Aemilius Paullus): Roman general and statesman; he was killed whilst fighting Hannibal at Cannae (106 BC). (fn)

In the Peutinger Table, the terms *'Alpes Bastaticas' and* 'Eastern Alps' appear. They had named their towns Carroduniun, Ltactonuun, Vibantavariun or Bar. Later, we shall adopt a more precise
view; given that it ran counter to and was incompatible with the common aim of the Goths and the Vandals, and bearing in mind that the Germanic tribes left no trace in the European part of Turkey, we may conclude that the Bastarnae or Pösen were, in essence, of Sarmatian origin.

Now, let us focus on a place where we can best observe history: Dacia. Dacia, *known as 'Dukin'* in Greek *and 'Dacorun'* in Turkish – meaning 'mountainous country' – bordered the 'Turkic tribes' at the time of Decebalus's tragic death (AD 106). This Decebalus, two hundred years later,
visited by the envoy Zenimargus, led by Emperor Justinus I,
, and is reminiscent of the 'great leader of the Lurcians, Disabul*', Emperor 'I'rayan. Since he had established colonies in Dacia, the Dacians (Daglar-Dağlılar) were thoroughly subjugated on this occasion; the Alans* and the Quadi (Kadlar)*[6], forced to share the same fate, Due to the pressure created by the 'Getler*' and the 'tiotlaı'*•, they became even more closely bound to their allies. However, one hundred and sixty years had passed since the colonies were established in Dacia. Following the war waged in Dacia, the defeated Emperor Aurelian*• ceded Dacia to

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-1 L^eulinger 1ablo,u .- a 13th-century copy of a map showing the main roads (totalling 200,000 km) and cities of the Empire. The map consists of 12 separate sheets (one of which is missing), forming a strip measuring 6.82 x 0.34 m. Don Rad Peulinger (1465–1377) was a German humanist and amateur antiquarian. (Note)

1) If we consider the Turkish name 'Frank' in this context, and taking the names Daltia, Thrace and '1 ur1‹ia as a basis, it appears that Daklay cannot be German (Deutsch).

•2 Oeceiaale – Desebal – Decebal: Bxz. s.is, *8.

*3 IL Justir.us: Eastern Roman Emperor between 565–566. (Trans.)

'Disabul: Western Gfikti:rlt I£ağanı İstcmi Han Yab¡w (S52 376), according to Tabari, Sin jibc. According to the Byzantine historian Meııandeı, Silzibul. The name D.sabuJ is, in some sources, associated with the Eastern
Turkic Khan Muh en 1lanla. (Trans.)

'3 Areas: A nomadic people of Scythian-Sarmatian origin who spoke various languages. Originally living in the region of Itazakis*, they later settled in Eırım and Kafi‹asya. The ancestors of the Ossetians* (Note)

*6 (}uade•-IIodl ar: a mixture of t'ermen and Xelt; the Merkomans, in their struggle against Ronı a'ya, "to hold them back". (trans.)

•7 Getleı (Gates): The 41 tribes settled in Lower Tu; according to Herodotus, after the Indians—they were the most warlike peoples in the world)«J. (trans.)

'S dollars: Although their origin is disputed, they are considered to be of Thracian origin.
3. In the 4th century, whilst settled in the regions of Ucia and Clarus, they split into two groups following a conflict with Rome; the Ostrogoths submitted to the Huns in 350, then united with Eastern Romania to establish the Ostrogothic Kingdom in Italy, where they reigned until 530. After defeating the Eastern Roman Empire at the Battle of Adrianople in 378, the Visigoths established the Kingdom of the Visigoths in France, and later founded the Kingdom of Toledo in Spain. They were annihilated by the Arabs in 711. (Trans.)

Lucius Domilius Aurelianus: Roman Emperor from 270 to 278. (Note)

He was forced to abandon the passes. He transferred the regional administrative centres to Moesia. For this reason, the region came to be known as Aurelian's Dacia. From that day onwards, **the Danube** once again became the border of the Empire. **Thus**, the Rhineland, having embraced Christianity alongside the Goths, remained on the opposite bank of the Danube and, until the arrival of the Ottomans, adhered to the new laws of coexistence that had emerged between them.

Nevertheless, one must lament the loss of those who had attained civilisation. The frozen Danube enabled them, together with their herds, to enter the regions of Thrace, Macedonia and Thessaly; their knowledge of the Danube proved very useful to them; whilst in summer, the forests of Ilipat and Bulavina* provided them with shelter.

In fact, Dacia would become the base and hub for all the barbarian tribes heading westwards, particularly those crossing the Tuna to reach Thrace. Anyone familiar with the nature of an army, and especially an army on the march, would recognise that Dacia,

the Getae, the Cadi, the Ostrogoths, the Nani, the Heruli*, the Vandals, the Huns, the Avars, the Rus*, the Gepids*, the Ruthenians*, the Hungarians, the Pechenegs, the Oghuz, the Itumans and the Tatars—all the tribes that successively occupied Thrace—served as a region for armament and a reservoir of manpower.

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*1 Bukovina: The region of Kai pat DajlariJiui liDïu and the adjacent valley. (trans.)

"ż 1-ieiülIer (Heiules): Originating from the eastern regions of the Germanic peoples, they emerged in the 3rd century in the Black Sea region. They rose to prominence through piracy; in the 7th century, alongside the Pösen and líarp'far (the Ilaç or €iet tribes residing in Moldavia), they waged war against Rome; in *76, they deposed the Roman emperor. (Trans.)

*3 The Vandals: Originating in the eastern regions of Germany, they migrated from Scandinavia to the Black Sea region between the 1st and 3rd centuries AD and became the SannatÜaila tribe. During this period, they gained a reputation for their horsemanship

* The Bulgars: A Turkic people who, in the 5th century, migrated from the steppes of Central Asia to the Black Sea region. In the 6th century, they were defeated by the Avars and retreated westwards. Khan Iľubiat founded the Great Bulgar State; in the 7th century, after being defeated by the Khazars, it split into two: those who migrated to the east established the State of the Eastern Bulgars, whilst those who moved to the west under the command of Khan Isparuh founded the State of the Danube Bulgars. This state, with the exception of a small part within Byzantine territory, spanned the entire Italian peninsula. *In the 11th century*, the rulers adopted Christianity. (çr)

*The S fiepidlei (I epides): They were a branch of the Germanic peoples and emerged in Central Europe in the 3rd century. They were the 'Arida11ai' and the Visigoths. After Attila's death, they settled in Dacia; in 39 AD, having defeated the Down Roina, they settled in Silesia. In 565 AD
they were driven into Bavaria by the Lombards and later subjugated by the Avars. fçn)

*b The Ruthenians (the people of the Banš tribe): a purely indigenous tribe living in the city of Itodez in southern France,
. (Trans.)

sa

Given the number of legions shattered by the Huns, can the presence of a handful of Daco-Roman/Roman Lacedaemonians over a period of approximately eighteen years be explained in any other way? It is clear that, due to their geographical and political circumstances, as well as the universal language they spoke, they held a very important international trade position. The barbarians certainly needed the support of the Mountains and their connections. History proves that they did not wish to be implicated in any of these raids and, particularly as they could not remain neutral, sought to assist them, even whilst wishing to withdraw to the new Roman frontiers.

There is ample evidence of this, which need not be detailed here. Let us merely recall the following: following the Valak's participation in the campaigns waged by the Pecheriks and the Turkish Cumans in Thrace and Macedonia; Emperor Andronikos Palaeologus, upon receiving news of the approaching enemies, seized part of the Vlach tribes' herds in the middle of winter and transported them to Asia Minor to prevent the Vlachs from doing the same. These measures were intended to ensure that a handful of Dacian warriors, with their Christian faith and universal language, would not be reduced by endless years of war and invasions, and would bear little resemblance to the

and, with a force of one or two million *ş*‹•*• ·e nomadic warriors into the ranks of the army. What surprises us is not that they protected the Han dynasty: what really puzzles us is that the valiant Huns, (even if they were of the same lineage

, they would have been left to their own devices; had they been of a more warlike disposition, they would have had to endure the successive waves of barbarian migrations,

during the reigns of Constantine, Constantius, Julian, Theocles or Justinian, they would have been attached to the province of Italia.

Let us now consider the conditions that explain the preservation of the Roman language. Roman colonies were established at the very beginning of the 2nd century and over the course of a century

:For sixty years, the Dacians lived alongside the Romans. With the arrival of the Goths, the Latin language became prevalent on both sides of the Danube, and the nomadic way of life in Thrace and Macedonia necessitated the use of this language. Furthermore,

4. for centuries the Bible was available to them, as it was to the Goths, in Latin; indeed, pagan Hellenism suffered greatly during the reign of Theodosius, was scarcely tolerated during the reign of Justinian, and, according to Theophanes,

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*1 Vlach (Valaques): the Dacian peoples living in the eastern part of the Ottoman Empire, the Ulahs. (Trans.)

*2 Andronikos II Palaiologos: (1282–1328) Byzantine Emperor. (trans.)

*3 Theodosius I the Great: (379–395) the last Roman emperor to rule over both the Eastern and Western Roman Empires. (Translator's note)

"Justinian I the Great: (527–565) Emperor of the Eastern Roman Empire [çn)

‘Latin is still spoken, with its 6th-century character, not only in Thrace but also in Asia Minor’*'. This author refers to a Greek panic prior to Ayarlar’s siege of Istanbul. He states that, following the flight of a horse, the Anatolian soldiers, with the cry ‘Tcarnz *(follow* back, shouting ‘Brkada§!’, causing the Byzantine army to turn its back. Indeed, ‘after Photius*, the degenerate inhabitants of the great cities had already been driven out’". However, during this period, given that the nomadic Dics, in their more or less Hellenised capital, were separated from their own territories and that Arab raids also intervened, it is highly unlikely that they would have switched from the Latin they had spoken for six or seven centuries to the Slavic language, which was developing with great difficulty under Cyril’s*° influence.

Let us examine another factor influencing the preservation of the Latin alphabet. This factor is the rivalry between the Eastern and Western Empires over missionary work amongst the barbarians. The Illyrians had been familiar with the Hellenic* script for a long time. Cyril and Methodius, two clergymen whom the Batoravians**, Czechs, Slovaks and Huliars believed to have lived for a very long time, invented the Glagolitic script and, by translating the Gospel into the Slavic language, accomplished their mission. Meanwhile, the Croats and Slovaks, who had recently arrived in Illyria, converted to Christianity in the 7th century, whilst the Bulgarians became fully Slavicised. The Gospel was introduced to the Czechs and the Horvatians by the Greeks; the Franks and Germans, however, only Germanised the Vandals, the Carinthians and the Pomeranians. The Saxons spread widely in Pannonia and later in Prussia. From the 9th century onwards, Latinisation took hold with great difficulty, particularly through the military campaigns of Charlemagne, and became established in the Marches and Illyria. Orthodox in faith, Greek in language

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Theophanes, Chr. A. 5, p. 21.

*Theophanes: (76–847) Byzantine clergyman and historian. (trans.)

•2 Photius: (870–891) Byzantine Patriarch of Constantinople. (end)

(2) We believe that Latin was spoken in Asia Minor until the 11th century: because the people settled there, both the locals and the Greek settlers, were in the process of Hellenisation before they were conquered by the Seljuks. Today, they speak only Turkish, yet they are known as Greeks simply because of their origin.

`In fact, they were not Greek.`

*3 Cyril and Methodius: In the 9th century, they were brothers who founded a monastery in Constantinople; drawing inspiration from the Glagolitic alphabet—which had been in use for over a thousand years by certain Slavic and East Asian tribes—they developed the Cyrillic alphabet.They translated the Bible and the Gospel into the Slavic language. (Note)

•A Illyria: A confederation of kingdoms living on the eastern slopes of the Adriatic in the 2nd century BC. (cf. St Jerome: f3'ıo-'‹*o) A clergyman who translated the Bible into Latin; Hieros fkut-

iaI), Onoma (noun); in the sense of ‘sacred text’. (trans.)

*6 Vorav\ra: The U region of the Czech Republic. (note)

*7 Pomerania: In the Baltic region. A region situated between northern Poland and southern Germany. (note)

•8 Saxony: A state in the north-east of Germany; to the north lies Berlin, to the south Bavaria. (çn)

These Latin, semi-nomadic peoples moved freely between these two currents ; should we be surprised at what they have achieved? They have been content to be Christian and to speak a universal language ever since the time of the Goths.

Since we believe that the history of the Turks is sufficiently magnificent and extensive to warrant a new chapter, we have granted the Dacians the Roman title s in advance Under the *'Civitate'* edict, which states that 'every Roman citizen is a citizen of Rome', this title was granted to them i, Firstly, the Dacians' Sasta's belong to a single race,
... The mountains themselves are also known by this Turkish name, Mo a ur. As confirmed by Îaga, according to el'e**, it derives from 'Mountagnis', and in the Polish language, 'ölultaıı'—which means 'river' lahia* in Polish, and particularly in Moldavia . However, the general name 'Valak' has been used and accepted by the 2nd century and was accepted by them , and it is stated that this name derives from the Slavic terms v'loLıı and *vlolsy z'vçu* . Anne Commene* I applied to all nomads without distinction , as evidence , it must be knitted. This Slavic nickname seems to imply 'hair' as well as '*Hi*', because the Italians had baptised some Slavic tribes ; however, this Slavic resemblance is, I believe, due to the resemblance of the Italian language to that of the Vlachs I believe. Here there are 7\tane Let us conduct a study .

First, the 'Iraquia' , let us recall the names Itutzo-Valak:** or fopal-Valak . This name naturally refers to the defeats they suffered during those times. In Fralish'a'da these tribes, who found themselves in a precarious or unfortunate situation, were found in Thrace, in Pannonia, in Germany, in France, and in Portugal, they have spread their successes throughout the world or the Caucasus regions. The Ikorians

a: (211–217) A Roman emperor whose real name was Lucius Septimius Passio. (Note: Henri: French scholar, 1658–1728. (Note)
akia (Wallachia): a region of Romania; also known as Muntoniu. (Trans.)
.Anna Komnena: (1081–1183) Author of the five-volume historical work *Alexiad*, which recounts the wars against the Normans and Turks and the Crusades. (Trans.)
a The Lombards: B1‹z s.'t5, *2.
• *t. I{ouîzo-ho* leqıe – Topal-Valak: *The* Wallachian rulers who ruled over the Balkans *and* Latvia. (n)

'The Alans, who felt an affinity for Pope Martin, who had been exiled to Italy, were described by the chroniclers as "the bravest of all peoples".' De Guignes believed them to be Turks. Ovid referred to them as the Colchians.

In the 4th century, the Alans were fighting against Prince Naghaia, the vassal of Michel the Theologian. From the 4th century onwards, some of these Alans who had come to Thrace adopted Christianity. Another group, under the command of St George, was almost completely wiped out in 1308 by the Kitalans* and the Turkopols*. If any remnants remained in Fumeli, it is natural to assume that they were not members of the Olan or Çömlekci clans—those playful locals who sometimes entertained foreigners whilst living under the jurisdiction of the Diocese of Boglcna*^ in Macedonia.

It is not known by what means, eighty years ago, the Wallachians—led by their priests—converted to Islam. When the Christian Vlachs were asked about the reason for this event, they replied that, as our records are somewhat unclear, they must have come from a different tribe. Very well, but whilst we do not enquire about the alleged extermination of the Pechenegs within the imperial auxiliary forces under the Romanians' command, we do observe the Monogenite Pechenegs stationed in Muglena. This city was the centre of the newly converted Muslims

• •• so, the latter cannot be Pechenegs speaking the languages of Vili* and Ho*as*•

Here is the intriguing connection I was eager to establish, particularly given the likelihood that those Romanians might have forgotten their Latin within the preceding twenty years.

Be that as it may, I have had enough of these dubious claims about the nomadic Vlachs, whose names are unknown; for the Franks, the Burins, the Huns,

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*Pope Martin (600–656) was exiled to Xaf£as'a whilst the icons were being destroyed and died there. (trans.) (ii) Charles Le Beau, History of the Late Frankish Empire. (trans.)

(2) De Glignes, J., 'History of the Funs'.

*2 Louis de Guigaux (1720–1800): French archaeologist: 5-volume work on *the Turks, Yogol, etc.* Author of *the History of* 7Qfor. (trans.)

•3 Eolhis: In the south-east of the Black Sea. The region between the rivers Itolha and Berya (in present-day Georgia). (Trans.)

*û Cataliul-ltatalan: Tribes settled in the Eastern Pyrenees, in Catalonia. (Trans.)

•o l'ııcopol-Türkopoller (meaning 'Turkish Children'): The elite, archer-cavalry mercenaries of the Byzantine and Crusader armies.

A rare breed of archers and mounted mercenaries. (Trans.)

*6› Moglena: The region in Greek Macedonia where the Rum people lived. (Translator's note)

(3) These Moglena people lived in the region between Florin, Xaracova and Yenice; they are known for their fierce fighting against the Suds.

• 7 Vulius-Virgil – Publius Vergilius Maro: 70–191 BC (Roman writer and poet. (trans.)

*8 Horace – Quintus Horatius Hallucus: (67–8 BC) Roman poet. (Translator's note)

If one considers that, due to the invasions of the Heruls, the Goths, the Vandals and the like, no Roman in Italy or Gaul was ever reduced to the status of a migrant, the nomadic nature of our Salaci is attributable to their Asian origins and all their customs. If one considers the 2,000 Bastam settled in Thrace by Emperor Probus* in 279 as a reward for their services, this issue becomes readily apparent.*" Similarly, according to Eusebius* *(De Vita* Constantini 14n i – The Life of Constantine the Great*)*

As stated in *The History of Life*, after the three hundred thousand Jasyge—former allied to Trajan and the First Iotian*3, the three hundred thousand Jasyges, after suffering a major defeat at the hands of the T'ots on the banks of the H4arosch*^, were settled in Thrace by Constantine and incorporated into the Roman Empire. As for this proud Jasyge nation, allies of the Romans, there is no doubt that these Thracians, as Romans, had acquired Roman citizenship; they fought alongside the Goths and Slavs to the last drop of their blood. It is likely that this is the reason why they were known as 'Kutzo' or 'the Lame'. Given that they had been held in the provinces of Pannonia and Illyria for three centuries, they undoubtedly spoke Latin far better than the Franks at that time. When they were resettled in Thrace, however, they were forced to use only that language. Indeed, at that time, the vernacular Latin was much like the Turkish spoken amongst the peoples who make up the mosaic of today's Ottoman Empire: today, a Bosnian, a Turk, an Albanian and an Arab can all understand each other in Turkish. Nowadays

:\if there are people in the depths of Anatolia who know no language other than Turkish, and if there are ancient Romans among the eastern peoples, why should the ancient Turks who spoke Latin be any more surprising?

To confirm their identities, it suffices to compare the types and characteristics of the Jasype in Macaıistan with those of the Valaks in Tralo. Consequently, it must be noted that with the establishment of Ottoman rule in the European part of Turkey, these tribes—who were originally of diverse origins—saw a legitimate interest in adopting new names; this situation highlights the reality of a nation whose origins are unknown. Today, the Ottomans no longer engage in religious proselytising and, most recently, have even met the conversion of a hundred Muslim families to Christianity with indifference

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•1 Lucius Marcus Aurelius: 276–25? Roman Emperor. t;ıı)

'. Duruy, **Histoire de* Rome*, p. 118.

-2 Eusebius of Caesarea: (283?–339.•) Caesarea Maritima (Palestine), Pisgah, a key figure in the history of the Church. (çu)

•3 Constantine I – the Great: (306–339) Roman Emperor and founder of the Eastern Roman Empire

•*4* Mureş River: Rises in the Carpathian Mountains, flows through Szeged in south-eastern Hungary (yn)

It was woven. Why should we reject the idea that, through the bonds of blood and race, Christians and Muslims alike should be united in a solid and strong structure? This idea is becoming increasingly prevalent, thanks to the political missionary work of the Chinese 'Hanar', which has brought the Valaks—who were in such a dire state—into the late years of the Empire.Some of these Vlachs, who are in a dire situation, having fought alongside us a few years ago for the same cause against the Illephts*, now appear to have decided to become Hellenised—rejecting their nationality for the first time—and do not wish to be Romanian.

However, for the educated Valaks, their true nationality is no secret. Although I lack access to the libraries within Turkey, I can still prove from the books at my disposal that their origins are known. They are trying to conceal this truth with all manner of deceit. A seminal work on the Valals, by Georg *Konstantin Rose, *Untr*.rsuciiuri, *über die Rorrt‹ınine – Studies* on the *Pontians*, Trattner,* 1800, Pesth., pp. 56, 57 and 58, states the following in its Greek translation:

"During Claude's*° reign, Thrace became a province of the Empire. Around the year 29 AD. The Thracian people were divided: later, Roman settlers arrived and, eventually, Greek colonies were established in the major cities."'*" In the year 279, Emperor Probus granted the Goths, Gepids and Vandals permission to settle in Thrace."'** However, the Goths arrived in Moesia in 382 and some of them settled north of the Haemus Mountains**. In 332, the Jasyges, who were being pursued by the Slavs, settled there*"..."

Here is a rather convoluted piece of history; particularly striking from a linguistic perspective are the terms mentioned by the author above regarding the Jasyges: Fictxó to 332 í}k(It' v i:ri{ sv [irpo3 cvrci‹ğiu row Òio0ea'iuiv ctnći iovç Tnćr[to tiç
- *Kaifu* to *332* il(her *eíi en niervs c•nt‹ifla ion* rïiofiïlienton *apo ins Slavous* - 'A group of people who had been persecuted by the Slavs for 332 years came here...' is how it is translated. As for the name 'Jasyge', in Greek this

•t Plaaiiar: the Patriarchate of the Holy Lighthouse in Istanbul. (Trans.)
*2 Klephtes-ltleft'ltr: Bandits who emerged in the Balkan countries during the Ottoman era. (Trans.)
•3 Claude-Claudius: (lfís 41 R) Roman Empire. (Trans.)
(1) Dio Cassius, History, Book 77, note 9, p. 1295.
•4 Cassius Dio: (145–235) Born in Nicaea, a Roman historian who wrote in Greek. Vol. 20
(2) Vopisc. in Probo, p. 39, Chapter 1b.
(21 Vopiscus in Probus, p. 39, Chapter 1b.
*, Flavius Vopiscus: one of the authors of the 'Historia Anstac' series. (Trans.)
*6 Mount Hellius-Heinus: a peak of the Kodop Lagiarian range. (Trans.)
(3) Eusebius, De Vita Constantii Magni.

Why the omission? Was there a fear in 1806 of mentioning a name that was still not forgotten? Why speak of the Austrian Wallachians in one way and the Ottoman Wallachians in another? Why this silence regarding the ancient Castarians and Lasyges, who came from such a noble and illustrious race?

Since you have not confirmed Opiscus's authorship, it seems to us that the author of this treatise is placing a little too much trust in the ignorance of his readers. Indeed, following the bloody war in the year 2»l, when Emperor Der:ius was killed by the Goths in Moesia, and following the major battle at .1uıelien in 273, after which he abandoned Pacia to ensure the Goths evacuated 'Thrace', how can one believe that Probus would have settled these barbarians there just six years later? Is it not known that the settlement of the fleeing Goths in 'Fralia' was the result of a weakness for which Valens* paid with his life in the year 380? Furthermore, what does the historical error regarding the Vandals during Probus's reign signify? According to Duruy, 'On his return via Thrace, Probus, just as he had previously settled the Germanic tribes in Britain, settled the hundred thousand Bastarnae who remained loyal to him within the imperial territories...'

Let us set this debate aside for now and turn to the history of the other Turkic peoples in Europe

. The people who settled in what is now Holodavia in the second century , apparently, over time, first the Ayars, then the IJz or Oguz, the Pechenegs and the Cumans. They multiplied through the colonies they established on the Dniester, Prut** and Seret*

: and Turta, where they established colonies and multiplied.

In Byzantine history [2], in 1058, Constantine Doukas** made peace with the Oguz. ›It is said that many of its leading figures were elevated to the empire's most prestigious

officers, and that this Oghuz branch was associated with Roman IV*

• Decius: Ruled the Roman Empire between the years 249–251. During the battle between his son Herennius öldü. (çn)
and Aörittus

'* Valens: Ruler of the Eastern Roman Empire from 360 to 380. He is regarded as the last 'true Roman'. (Note)

' › Britain or Bretonia: A large peninsula in the north-west of France; the name derives from the Celtic people known as the Britons, who were originally slaves from the larger kingdom of Britain. (trans.)

' ⌟History of Rome, p. 51S.

•- The Prut-Pruzh River: Flows from the Carpathians in Ukraine and empties into the Danube. (Trans.)

'› Seet – Scrt Wchri: One of the left tributaries of the Dniester. (Trans.)

:) A. Blanchet, p. 202.

'6 Itonstantine X. Dut‹as: (1059–1067) Byzantine Emperor. (Trans.)

"7 Roman IV Diogenes: (1067–1071) Byzantine Empire: At the Battle of Manzikert, when the Uz, Pecheneg and Kipchak tribes in the Byzantine army changed sides, he was defeated and taken prisoner by Alp Arslan. (Trans.)

Although the armed units they provided later joined the Seljuk Turks, it appears that these tribes and the peoples of the vast Kuman nation, stretching from the Volga to the Danube across the entire southern part of Russia, remained there.

It is known that the Latur tribe, due to the fluctuating nature of their alliances with the Nogols and the Russians, made significant concessions to the Mongols and were subsequently dispersed by the approach of the latter. The refugees (referred to in the text as *'kate.hans')* took refuge on the inaccessible islands of the Dnieper and the Sea of Azov. From these regions emerged the Zaporozhian Cossacks and the Don Cossacks; some fled to Hungary, where they still live today. Thirty thousand Cossack families crossed the Danube and mingled with the Bulgarians; a large proportion of them, it seems, took refuge in the borderlands of Bukovina. Why deny this fact, which the Hungarians do not dispute? How can one explain the emergence of Wallachia-Ephial in 1264 – or, to be more precise, in 1290 according to earlier sources – the emergence of Moldavia in 1330, and, a year later, that of the Ukrainian Zaporozhian Cossacks and the Leon Cossacks? Similarly, how can one dismiss the emergence of Transylvania—known almost since the end of the fourth century—in 1223, which coincided with the Mongol invasion? When Kınıt, the Prince of Bosdan or Dragus, arrived on the shores of Soudjava* in 1430, accompanied by a delegation of Magyars from Marmarach*, he found a community there capable of forming a distinguished and robust Moldavian nation. 'This people, after 17 years of captivity, managed to defeat King Jean-Albert of Poland**—who had been driven into the forests of Bukovina—with a sudden attack, and subsequently carried out invasions alongside the Tatars.'

In explaining this situation, we do not wish to suggest that the H4oldav people were more than Itumen in nature; on the contrary, we believe them to be even more so; for this reason, they were almost automatically assimilated through Christianity. However, the J\toğol

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*Cossacks-Xezaks: an ethnic group active as soldiers and raiders in the 13th century in the region of Pon and Finyeper, of semi-Slavic origin. They have no connection whatsoever with the Turkic peoples. (Trans.)

•2 Maımaıach-Maraınuıęs: a town in the north-west of the region. (trans.)

•*3* Soudjava-Suceava: A river in Rukovina, in the south-east of Romania. (trans.)

*4 Jean I Albert Lagellon: (1501–1505) King of Poland. He was defeated at the Battle of Cosin Forest during his campaign against the Turks in Moldavia (1597). (çu)

(1) Su Llammer, Hurley *and Grieclıenland*'s work *Turkey and Greece* (p. 237, note 4) supports the view that the Vlachs were a mixture of the Dacians, Cumans, Pechenegs, Slavs and Byzantines. If we disregard these conclusions, the criticism levelled at the 'Lıaçlar' in 1204 regarding their sense of inferiority, in light of the developments we have outlined, leads us to the conclusion that the conditions of the time are, above all else, the determining factor in the rise of a nation.we conclude that the conditions of the time are, above all else, the determining factor.

:This situation, which arose as a result of the error and was cemented by the Ottoman system, means that we cannot conduct research on Moldavians who speak Latin

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.The same applies to the Idazars and Cumans, who speak the 'MaLo-Russe*' language without having fair hair. We also see the same pattern in the migration of the Kipchaks—known as the Ural

. as the Kipchaks and a host of Turanians*' who have undergone this transformation. If a few more years pass, none of these former rulers of Russia will be recognisable.

Finally, let us consider the history of the Pechenegs. Whether this people is referred to by the suffix 'PeCer'—as seen in the Russian spelling of the island of Pöse—or

be known in the Greek language as Patzinak or Badjinak, or

be described, as 'Hammer' suggests, as tribes united through marriage, we believe that both

can be accepted. Indeed, since none of the clans they once counted as their own have disappeared, we see no reason why the ancient Püsen should not be '. uk'. According to Mr Neyendorff,

we are faced with a Turkic people who have become debased and come to resemble the Mongol race

:•k, to their detriment, just as with the Moders, Xıığız and Bashkir tribes, the Ilaibis formed a union through marriage alliances, as seen among the Itırgız

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After the Pechenegs had driven the Hungarians towards Wallachia in the ninth century, they defeated the two princes and settled on the banks of the Danube in 917

. In 1036, they undertook a reconnaissance expedition towards Thrace; following this, they rebelled against the Empire. Subsequently, the Pechenegs formed thirteen tribes; however,

as a result of internal strife, Cegene* led twenty soldiers from the remaining two tribes to Tralish, adopted Christianity and obtained

Constantine Antoniak*' granted him lands near the banks of the Danube for settlement. According to an assessment of the situation at the time, at the beginning of that year, the kings of Tyrac•', with eight hundred thousand Pechenegs, spread out across Thrace and Macedonia. He did not dare to resist; everyone fled to the cities; but later, as the diseases subsided, the Pechenegs were settled in the least inhabited regions of Bulgaria

Malo-Rus: an ancient language spoken by the pure Slavic people of Hapetian origin. (çn) "Utan11: The agglutinative-language-speaking peoples—primarily Turkish-speaking—inhabiting the region stretching from the Aitai Mountains across Central Asia to the vast Scythian plains, the Baltic Sea, the Balkan Peninsula, Anatolia and 'Macedonia'. (çu)

Journey from Orenbowg to Boul‹hara: A Journey from Oenburg to Iduhara.

Cegöıae-It.•.genis: Han Itegen, son of Siiveklerd• (ha11c child). (Trans.)

Constantine IX Slonornak: (1042–1055) Emperor of the Byzantine Empire. (Trans.)

•S Jyrac: Han Turalı, one of the Süyek clan (atistolirat). (trans.)

It was thought that he would be crowned*", King Tyrac was baptised along with the other commanders. However, when the Emperor sought to transfer part of this territory to Itüçük Asş'a, they armed themselves with agricultural tools and defeated the Greeks, and in 1053 they concluded a truce with the Empire for thirty years.

The ceasefire was not observed; although some of them settled in Małedouya, the Pechenegs, who continued their nomadic way of life, plundered the settlements; they crossed the Danube again and defeated the Byzantine leader, Alexios Komnenos*; after being defeated, they were driven back to the opposite bank of the Danube. However, in the year 121, we see that John Komnenos* launched a campaign against the Pechenegs, passing through their winter encampments near Berroe in Macedonia, seizing their carts and caravans, killing many of them and taking a large number of prisoners. "What is particularly noteworthy is that, as Le Beau notes, their families and friends came to the Greek camp in the days that followed, declaring their wish to live under the laws of the empire alongside the captives. The strongest and best-educated among them were incorporated into the Greek army; the others were given land to cultivate.

They built many new villages on these lands and, by repairing the damage caused by their fathers and themselves, restored the provinces to their former productivity.""

Let us also note that these Pechenegs—who had taken refuge in Berroe or Karafcria*, leaning against the borders of the 4'esaIya, and who, having been left without cavalry, had reached the point where they could not capture either Halkanlan or the Danube with their carts— bore no resemblance whatsoever to the nomadic branch of this people

On the other hand, the nomadic Pechenegs defeated Calaman, a general of Manuel Komnenos*, near the Danube in 1151 and reappeared in 115h.

Meanwhile, taking advantage of the civil war initiated by Branas* against Isaac Ange*, these tribes, together with the Macedonian Vlachs and the Pechenegs,

f1) Alexandre III, Yun‹nistun.
*l Alexios Liomren: 1051–108) Byzantine Emperor. (cf.)
• Jean II Tomer: 1118–113) Byzantine Emperor, known as Jean the Hilair. (See,
(2) Le Beau, History of the Byzantine Empire – Late Byzantine History.
*3 Kaiaferia: A town amongst the monasteries. (trans.)
*4 Ivanuel I Itomnen: (1143–1150) Byzantine Emperor. (trans.)
• Isaac Isaalios of Angeles: (1185–1195), later (1201–1205) Patriarch of Constantinople. (Trans.)
*6 Alelísios Brunos: The forest rebels who captured Thessaloniki, defeated the King of Sicily and rescued Bizafís. Not to mention U. Isaías, the general who led the rebellion. (exit)

They crossed Mount Haemus. As the centre of this uprising was once again in the regions of Togelia and Herroc, Isaac Ange established his camp near Bastarn (?); it was learnt that the Pechenegs had chosen to march to aid their allies; he acted swiftly to engage them in battle and, having suffered a crushing defeat near Serioe, called for reinforcements.*'*

"Later, when Alexis II learnt that the Valals and Bulgarians were marching on Serres (again

in Macedonia), Le Beau states that he went against them to cut them down and was killed by a Patzinak*." This also proves that, even at that time, just as the peasant Patzinaks were known by the name 'Vulgar', the semi-nomadic Pechenegs were also known by the name 'Valak'5. Following this, after numerous fruitless

expeditions in Macedonia, the Emperor left the region around the year 1200 to return to Constantinople**. The Pechenegs, in hot pursuit, entered Thrace

-They invaded and ravaged the region. That is why we no longer hear the name of this nation; on the other hand, the name 'Great Yalaklar of Macedonia' frequently appears in history. How did they come about? What do these great 'clans' want? It is not difficult to imagine; given that the success of the uprising in Macedonia was secured, it is not hard to envisage a reason that would force the Pechenegs to flee to Russia. Indeed,

: upon hearing of the Empire's defeat, we see the new 'fürk' factions

rushed to claim their share of the spoils. These were the Cumans, who had long been the allies and masters of the Pechenegs. Here are a few details concerning this formidable people:

As mentioned by Xenophon** *(The Expedition of* Cyrus, Book 7, Chapter 15, line 18; Pliny, Book 6, Chapter 16; Pomponius Hela. Book 1, Chapter 22), the people of Kumania-Iumanistan—the Itumuks and the Kuman of Khakassia—were a pagan people; yet they had long since ripened for Christianity and had spread throughout the whole of Russia and Western Russia,

;'They had settled there. The Itumans were already taking part in the campaigns of the Pechenegs under Alexius I Komnenos, but following the clashes in Macedonia, ten thousand Ituman families crossed the Danube

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I) Lr Beau, The Late Byzantine Period.

•1 Aleris 1.1l – Alexios Angelos (11195–1203): Son of Isaac I of the Byzantine Empire.

2 Sercz: In the Seljuk period; one of the principal strongholds of the Ba1l‹anlar in the Ottoman realm. (Translator's note)

•3 Patzinak: The name given by the Greeks to the Pechenegs. (Trans.)

-á Constantinople – the Greek name for Istanbul. (Trans.)

'S Xenophon: (c. 355–330 BC) Greek philosopher, historian and soldier; author of the 'Anabasis'. (Trans.)

They crossed over and, in 1205, formed the main force of Ioannice*, the ruler of the Vlachs and Bulgarians.

It is well known that the Latins lost the battles of 'Impaıator Liautlouin*' and Boniface de Monferrat*°, a tragic and non-political conflict. In 1237, with the approach of the Mongols, the Turkic tribes gathered on the left bank of the Danube and, crossing the river by rafts, spread into Moulétova and Thrace. The French took in the majority of them. In 1240, Jonas, King of the Itumans, and another chieftain, Soronius, arrived in Constantinople with the remaining Itumans. Here, Jonas's two daughters were baptised; one was betrothed to Guillaume de
, whilst the other was married to Baudouin de Hainaut**. Following Jonas's death, Soronius sided with the Lascaris* family. From that time onwards, as I observed under Emperor Michael Palaeologus in 1271, the main forces of the Greek emperors consisted of the Eumans and the Turcopoles.» Let us not pursue this story any further. These Turcopoles, who were very different from the Muslim Turks, after enduring all manner of hardships whilst living alongside the Latins, obtained permission in 1312 from the King of Serbia to settle in the region. This date brings us closer to the time when the Ottomans took control of Rumelia.

What became of these successive Turkish tribes? We believe that, as their settlements became more established, they adopted local names and were known as the 'Ilirians' in Thrace and Macedonia.

In conclusion, the distinct presence of the Turkish Sarmatians in Thrace and the 'Late Imperial Period' historians' contemporary Bulgarian

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• 1 Joan Nice I – Kaloyan (Ivan II): (9–1207) The Bulgarian state was founded at that time by the brothers Asen and Peter, who came from a noble Bulgarian family; first Asen (419c), and then Peter (97J), became king. In 1204, he was consecrated by Pope Innocent III and proclaimed ruler of Bulgaria and Wallachia. In 1207, whilst besieging Thessaloniki, he was assassinated. Afterwards, Maria was married to Baudouin of Hainaut, who had succeeded to the title of Count of Hainaut. (Note)

*2 Baudouin I of Hainaut (Hainaut): (1206–1205) Following the Fourth Crusade, he was crowned the first emperor of the Latin Empire in Constantinople. In 1206, he was defeated and killed by the armies of Eulgar, the Huns and the Turks at the Battle of Edince. (çn)

•3 Eoıiifacc de k4onfer:at: Marquis of Î›lrıntferrat and King of Thessaloniki (120S–1707), who was killed whilst returning from a campaign against the I3ul. (en)

*'I Benden II de Courtenay (de Lagnavite): (122h–1261) As the younger brother of the Count of Hainaut, he succeeded to the title upon the death of his elder brother, and was the son of the first Count of Hainaut, who had been the last to hold the title. (çn)

*5 The Laskaris dynasty: the emperors who continued the Byzantine Empire with the support of the Latins. (trans.)

*6 The term 'Imperial Era': This term, which was first used by Charles the Fair in 1702, is now referred to as the 'Early Period' due to the ambiguity of its original meaning. (trans.)

If we consider the regions where the population was not particularly significant, we can accept that, with the spread of Christianity, the Turkish tribes that arrived in the region were gradually assimilated by the local population. As our research on this subject has been informed by significant evaluations of the situation and its implications, we leave our opponents entirely free to form their own opinions and do not put forward any specific argument.

Why did I paint a picture of the Bastains, the Jasvges, the Badjinaks, the Uz and the Cumans gradually disappearing one by one within Christian civilisation? I wished to remind you that, with a few exceptions, all the Christian and Muslim peoples of Turkey are of Aryan descent. It would appear that most of them are of Turkic or almost entirely Turkic origin; this ethnic similarity and blood ties will assist our Sultan's efforts at civilisation. In this great human fusion, the permanent prohibition of divisions between religions, the pursuit of peace, harmony, brotherhood, the similarity of our interests and the unity of our geographical
1: our geographical unity, and, ultimately, the importance of our freedoms, must unite all Ottomans—Christians and Muslims alike—in abundance, as one body and a powerful force. It is time to open your eyes to the nature of the dangerous doctrines put forward to secure the freedoms of Ottoman Christians. It is also time to give the following replies to the leading figures of Slavism:

"Many of the events you speak of today have passed; the Muscovites speak in the Slavic language, the Poles in Russian; and the Itazaks
speak 'Malo-Russian' and the Ukrainians speak 'Taburcu', you cannot increase your numbers by applying the erroneous dialect criterion."

CHAPTER 67

Let us now consider the Turks as the Kingdom of Jasyge or as the Ilet. The first mention of the Turks appears in the Byzantine annals only in the mid-sixth century, during the reign of Emperor Justin II; these records describe the arrival in Constantinople of envoys from the Great Khan of Turkestan, seeking to establish trade relations with the Romans and, in particular, to develop trade links for Chinese silk. If Zemaik, whom Justinus sent to Turkestan, paints a luxurious picture of the Khan's silk tents, his wheeled throne inlaid with solid gold, and his portable divan, it would be unreasonable to conclude from this that the Turks were nothing more than nomads; for the same Zemaik mentions the cities of Trarıs‹xane*. Later, Valentin*, sent by Tiberius III*, describes the region where this emperor's palace was built.

'Seventh- and eighth-century Chinese history is, from beginning to end, filled with the long wars waged by the Great Khans of Turkestan against the Jin Empire.'* By the mid-ninth century, the Turks were at war with the Arabs and Persians

*1 TI aıısoxiane: In Central Asia. Beyond the Oxus (Jaxartes) River. The region encompassing present-day Uzbekistan and Kyrgyzstan. The cities of Samarkand and Bukhara are located in this region. (Note)

*2 Tiberius III: Byzantine Emperor from 698 to 705 (approx.)

*3 Valentin: the second Byzantine envoy to the Turks in 57G. (trans.)

(1) De Guiglies. *History of the Huns.*

After a long series of wars, the Turks embraced Islam and Arab civilisation flourished. Mouça-Khan gathered scholars around him and established schools. By the end of the tenth century, the Turks had grown powerful; shortly after the conquest of India by the mighty Mahmud, the Seljuk Empire had spread from China to Antioch and from the Volga to the Strait of Hormuz. In Khorasan, the court of Great Sanjar was home to poets, scholars and Turkish writers such as Veysi, Neveri, Hariri and Nesefi. The 11th and 12th centuries were regarded as *the* '*golden age' (*as mentioned *in the text*) – a period which, so to speak, marked the zenith of the sciences in the East.

The Hive*3 canal, the remains of countless irrigation channels that are still visible, and certain ancient ruins found in Turkestan and Khorasan bear witness to the former high civilisation of the Ilkhanate or Khiva Empire. Regarding these canals, there are accounts in the chronicles of Genghis Khan—compiled by Catholic missionaries such as Pétis de la Croix, Iuliquis and Carpini—which describe how an empire was conquered by the Mongols in 1220. The sacking of numerous cities in Turkestan, the massacre of four and a half million people, and the deportation of women and children should give an idea of the sheer scale of the destruction wrought upon this Turkic empire. On the other hand, the number of skilled workers the Khans took from Turkestan to their homelands is the best evidence of the Turks' industrial development. How, then, can we explain the fact that the Chinese rulers and their masters, the Boghils, felt such a need for the master craftsmen and their art from 'Firtislan'?

However, as our aim is not to characterise the Turks of that era but to investigate those who settled in present-day 'Turkey'; we must draw particular attention to the fact that, particularly in the centuries preceding the collapse of the Han Empire, their ever-increasing strength We should draw attention to the fact that this enabled the Turks to conquer various countries· Indeed, from the beginning of the ninth century, the Virçü'l-Türki settled in Central Asia*• and the Abbasids*'

•l lfiouca-men Tunga Plan: ItaraE, son of Satuk Buğra Khan (1920–1988). (çti)

(I) Hammer.

•2 Sultan Sencer: Sultan of the Great Seljuk Empire from 119–123. (çn)

* Ithrvaj Ilive, formerly known as Ithavarism/I łorezm I: the city of Oz-bck, situated 20 km from the Ceyliun River; known for the irrigation canals constructed 2 years before the Islamic calendar. In AD 12, the region was known as Serezm or Earzem, where the Suhluiin tribe resided. (çn)

"• Itüçül. .Asş-a: .Anatolia. (Note)

• From Ash:ester: the Somali Islamic State (750–1000). (An 7f)

They established Turkish colonies under the command of the caliphs. The Tulunid* and Ikhshidid* Turkish dynasties continued to rule in Egypt during the ninth and tenth centuries; the Seljuk Turks, however, did not establish their dominion over the regions of Iran extending to the Mediterranean until the mid-eleventh century.

Were the Rus tribes really as barbaric as Greek and Latin historians have portrayed them? We do not think so, for the same historians state that:that the Persian court gathered poets and philosophers, and that the famous vizier Nizam al-Mulk, as the sultan conquered new lands, made deliberate arrangements to ensure that the court could benefit from the opportunities and customs of these regions. It was Nizam al-Mulk who established schools and madrasas in Isfahan, Nishapur, Merv, Balkh, Herat, Mosul and Basra; finally, he also founded the famous madrasa, which, thanks to its founder's legacy,
, he himself founded the famous madrasah which served as a model for all the great schools of the region.

Finally, it is recalled that after the Byzantines had captured the Roman Emperor Romanus IV Dogen, he was asked: 'If the Greeks had won, what would you have done?'

- The emperor replied, 'I would have been whipped.'

- 'You have let this matter fill you with sorrow,' said Sviltaii. 'You desire revenge, yet Jesus commands you to forget the insult and tells you that pride is the downfall of the proud.'

Türl‹ I1al‹ani, who invoked the sacred councils, concluded a peace treaty with Diogenes and granted him his freedom. Thereafter, to further cement their friendship, they arranged for their children to marry. Which of the two men was the more honourable? *'*

We do not claim to be writing the history of the Türl‹lei; however, our intention is to challenge the prevailing view, which is based on the sensationalised accounts of that era and which portrays the ancient Türl‹lei as practising savage customs.
- This view may only apply to certain nomadic tribes, such as the Turkmen who settled in Palestine around the eleventh century, or to certain nomadic tribes.

*1 The Tolunoğulları dynasty: Founded by Ahmad ibn 'Ibn 'Ibn '

— According to this view, the Turks are not so much a national community as a pack of ruffians: ruthless in war and plundering even during a ceasefire, a wretched race.

This inconsistency in the accusations has been exposed by Christian historians of the Just Crusades. When the Latins reached the East, they found the Turks settled there, preserving the equestrian culture that the Crusaders so admired. Far from resembling an occupation, the establishment of the Seljuk secular state—as a manifestation of the Caliphate's authority—undoubtedly developed in a manner that was both unshakeable and free from prejudice, in accordance with the Caliphs' spiritual authority. Moreover, the Seljuks granted the office of Caliph to Alp Arslan Bey, bestowing upon him, in his capacity as 'Prince of Princes', the title of temporary ruler of the Muslim world in both the East and the West.

The Turks had only just settled there permanently when, in 1088, the Turks—whose strength had been weakened by the division of power memiş, en uzun ve en çetin savaşla yüz yüze geldiler. Alparslan'ın amongst the successors who had until then plunged the world into such bloodshed—

the Turks, weakened by the power struggle amongst their successors, were defeated by the Crusaders at *Nicea*-Iznil, Dorée* and Antioch-Antakya; they watched, powerless to intervene, as the inhabitants of this last city were put to the sword; they witnessed the brutal extermination of the people of Marrah and saw how one hundred thousand Saladin's men were burned alive and slaughtered by the most renowned knights of Christendom.

The Turks, in various battles over the years, took as prisoners princes such as Bohemonc d'Antioch*, King Baudouin II*•, {osselin d'Edesse*, Renaud de Châtillon*, Hugues de Lusignan*, and Guy de Lusignan*;

• Dorylm-Durileon: A strategic stronghold and military base in the Eskişehir region, which has been under siege since the time of the mice. It was here that the Turks defeated the First Crusade in 1097. In 1147, they defeated the Second Crusader Army. (Note)

*2 Marrat: The city of Tadaaret al-Numar, in the north-west of Syria, between Aleppo and Hama I. When the city, which had been besieged during the Crusade, fell, the starving Christians killed and did not hesitate to eat the flesh of the Arabs. (Trans.)

'1 Richard II.Understanding the treaty: the Prince of Nantman in Italy, having been appointed by the King of Italy, became Prince of Antioch in 1126; in 1130, whilst fighting against Danismend Emin Üiruiiştekin in the south-west of Adana, he was killed. (End)

•Baudouin II: Whilst he was Count of Bouicq-Saint-Aiden, he was in Efiessa (Ufa) in 1100, and subsequently succeeded Baudouin I as Baudouin II, ruling Jerusalem from 1118 to 1131. At the same time, the Knights Templar began to organise themselves within a section of the royal household. (fn)

5 Losselin d'L*desse: Count of Ula between 1119 and 1131. (çıı)

•6 Renaud de Châtillon: Antakya (1153–1463), Lord of the Eastern Frontier (117–1187), He was beheaded by Saladin. (Trans.)

• Jacques VIII de Lusignan: Lord of Lusignan; in 1161, he was taken prisoner by the Emir of Aleppo and Damascus, Nu'man din. (Trans.)

•8 Guy de Lusignan: Son of Hugues VIII, Count of Haut-Lusignan (1186–1192). King of Cyprus (1192–

1184). (Trans.)

They were granted permission to spare their lives and secure their release by paying a ransom. There is no doubt that the Latins respected the lives of Muslim captives; we also see the humane behaviour of the other parties, the Crusaders; thus, one cannot form an opinion regarding the barbarity of the Turks.

In those days when Sha'ir Suadi* fought against the Haplılatu alongside the Muslims, and when various branches of knowledge were known by their Arabic names, religious intolerance and the rigidity of traditions did not yet characterise the Turks. However, it must be noted that the literary works produced in Baghdad and Bukhara, though created by the Turks, were confined to certain limits. These limitations arose, on the one hand, from the endless wars, and on the other, from the Turks' adoption of the Arabic alphabet and script—which were entirely incompatible with the Turkish language—and from the fact that education never became sufficiently nationalised or widespread. Although the reign of Sultan Alaaddin I of Ilyasid shone with an abundance of poets and writers of every kind, the Turks were forced to make use of Arabic and Persian works; and all their works could only compete with the ordinary works of the Byzantines, who had the advantage of being written in a more accessible style. Anyway, let us return to the subject at hand.

At the Al-Aqsa Mosque in Jerusalem, there were Christian soldiers blocking the water channels; in that mosque, the infantry had been forced to abandon the city because of the cavalrymen, whose horses were submerged up to their chests. It is said that, at that time, as hostilities between the two faiths escalated, masses on both sides succumbed to the utmost cruelty. We do not believe this to be the case for the Tel Chuklu people. To illustrate this, we can recount a single massacre that would be deemed an act of vengeance. We are referring to the sacking of Edessa*. The news of the event had stunned Europe and filled the Christian world with horror.

Here is the account of the Armenian historian Abdoul-Fadj**; naturally, there can be no suspicion that he took sides with the Turks. This historian,

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'1 Sadi, the poet Sa'di Shirazi: (1213–1291) *Gulistan* and *Fustan* are his two most important works. (Trans.)

*2 Alaeddin I: (1221–1237) The most famous Seljuk Sultan of Anatolia. (Note)

(l) This sultan's reign marks the beginning of the period of conflict with Alaeddin, which continued throughout his reign.

*3 Fidesse: today's Şanlıurfa. (Çn)

*û Abdoul Faradj: (1226–12B6) An Arab-born Christian historian, doctor, philosopher and Jacobite (Syriac Orthodox) bishop, active in the region of Ebto during the Majaty•a period; his real name was Gregory ibn Abu'l-Faraj; in the West he is known as Bar Hebaeus. (Trans.)

Having painted a vivid picture of the persecution of the Christians, and of the priests in their religious vestments under a hail of arrows, the martyrs carrying the holy relics, the devout men and women, and the families fleeing from the city walls towards the interior, he concludes as follows: “Finally, Zenghi* (the Turkish Sultan), weary of the constant raids by the Israelites, gave the order to put them to the sword.” After these events, the author naively adds: “The Turks came.After the capture of Edessa, having left behind an insufficient military force, a few days after the fall of Edessa (which had been sacked), they sent out messengers to Josse1in, who had rushed there with two hundred horsemen to collect his spoils...”

Now then, let us examine the historical sequence of events. Following the First Crusade, the heavy losses suffered by the Muslims gave rise to a sense that it was necessary to harbour animosity towards the Turks. In the ensuing period, emirs such as Zenghi and Noureddin** consolidated their power; by 1146, the Kongi’li forces had succeeded in defeating the German Emperor Conrad III* and King Louis II**. In 1151, seeking to avenge these two defeats, Emperor Frederick Barbarossa* and two kings, Philip Augustus** and Richard the Lionheart**, launched an invasion of the East, and as a result, the situation changed considerably. Noureddin’s disciple, a Kurd named Saladin, succeeded in uniting the demoralised Crusaders with the Turks.

"1 Zengi: Ak Çunpuroğlu Inadeddin Zengi, Atabeg of the Seljuk Empire and of Aleppo (1127–1140). The Crusaders in Urfa: The existence of the County of Urfa came to an end in 114. ((çn)

*2. Mahnuit Zengi: In 1146, following the death of his father, Itiadett Zengi, the ruler of Iltalep, became the ruler of Şain Sullen in 1156. According to tradition, he handed over the throne to his brother, Seyfetrin Gazí. Selăliad sent Eyyubî to À4isn as his deputy. He died in 1174. (Note)

“3 Ifonraú III: In 1136, he was appointed governor of Ai’asinüa. *In 1144*, when the city was besieged, Doŕile- the Anatolian Seljuks under Sultan I. Besud were defeated. The Hath Army was annihilated. (Trans.)

•‘Louis VII’ – King of France from 1137 to 1150. During the Second Crusade the French army was ravaged by Seljuk raids and ambushes, but eventually reached Jerusalem. (cont.)

*5 Frederick the Stout: King of Germany from 1155 to 1190 and Holy Roman Emperor. In 1190, during the Third Crusade, whilst crossing the Rhine, he fell into the river and drowned. (çnl)

*6 Philip Augustus (Philip II): Upon the death of his father, Louis II, he became King of France (1146–1223). During the Second Crusade in 1190, he sailed to Palestine by sea and, finding the city unguarded, began a siege; however, he was defeated, reached an agreement with Richard I, and returned to France by ship in 1191, (Note I

•7 Richard I, or Richard the Lionheart: King of England from 1189 to 1199. Following his defeat by Philip Augustus during the Third Crusade, he continued his campaign, fighting several battles against Saladin of the Levant and, despite suffering several defeats, managed to survive. (Note)

•6 Saladin. Eyyuhî: Damascus (1169, 1186), Sultan of Egypt. (1169–1193). Founder of the Ayyubid dynasty: he captured Jerusalem in 1187 following the Battle of Hattin, and after 8 years of occupation, he drove out the Crusaders: he successfully thwarted the Third Crusade. (Trans.)

By then, he had also brought the Turks of Iraq and Syria under his control. As soon as he had secured the unity of Islam, the Muslims—
When they were re-elected, they knew how to exploit this situation as a display of humanity towards the Christians. Meanwhile, let us note that this was a fitting role for Richard the Lionheart. During this final Crusade, in which he found his true calling,
the Muslims had already witnessed Europe's waning hostility; they were determined to remain strong, to adapt to the times, and to compete with dignity. A futile endeavour; the Crusades had been completely extinguished within a year...

Although I am reluctant to dwell in detail on these tragic wars, in which millions of lives were lost, it is necessary to mention the consequences that profoundly affected the very fabric of the Turkish nation's existence. Despite the concessions granted at the Council of Constance, the stubbornness of the Latins, Emperor Henry IV*, Raudouin of Flanders*, André II of Lorraine**, and Jean de Brienne* Emperor Frederick**, Thibaut de Nataire*', Henry III of England*•, Saint Louis of France in 1551• and, finally, Edward of England*'°—all of whom launched campaigns against the Muslim lands,

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*7. Saladin, the 'Golden Lion': Saladin the 'Man with the Golden Heart'. (trans.)

*2 Henry IV: King of Germany in 1036 (6). From 1054 to 1003, he was the Holy Roman (trans.)

•3 Baudouin of Flanders: known as Baudouin of Flanders (11f–12f), Emperor of the Latin Empire «atc»lu@nun's emperor (Baudouin of Constantinople) (1204–1206) (Note)

*4 Henry II: King of Hungary from 1205 to 1235. He was sent as ambassador to the Fifth Crusade in 1217. (Note)

*5 Louis de Brienne: Count of Champagne (in France), and later King of Jerusalem (120 1225), and together with Raudouin II, Emperor of Constantinople (1229–1237). (Trans.)

•6 Emperor Frederick II: (1220–1250) son of the Holy Roman Emperor Frederick I, King of Jerusalem *II* (in alliance with Isabella II from 1225 to 1228; in alliance with Conrad IV from 1232 to 1240). In 1228 he launched the Sixth Crusade. He recaptured Jerusalem without a fight. In 1241, he authorised the dissection of human corpses for medical purposes. (cn)

'7 lliihaut de Navarre – Count of Champagne (1201–1253), King of Navarre (the Pyrenees region) (1234–1253); he led the Fourth Crusade from 1238 to 1240. A folk poet. (cn)

*King Henry III: (1216–4272) King of England: upon his death, his eldest son, Edward I, was to succeed him during the Second Crusade

*9 Saint Louis – King of France: (1226–12/O) King of France. During the Seventh Crusade, he *Y. ź› i s* tìzerinden k'hs:r'a gitti, Fa-iskur savaşinrlu venilúi, Aans uia'da Memlñl‹ Saybars in Anas. He was ransomed by the Crusaders in exchange for a ransom. He died of dysentery during the Third Crusade. He was canonised in 297. He opposed the expulsion of the Jews from the country (1256). Later, he founded the Theological Institute, which would become the Sorbonne University (125?). (Note)

*10 Edward I of England – King Edward I of England (to be continued): (1272–1307) In 1270, he set out for Tunis to support the Eighth Crusade. He died on the way; he reached Acre in 1271. (This is generally regarded as the Third Crusade). He travelled to the law to negotiate a truce with the Mongols. As a truce had been concluded with Baybars, he returned (1272). When he arrived in Sicily, his father's
He learnt this. He was crowned in 127+. The expulsion of the Jews from the country took place in 1290.

This two-century-long struggle, steeped in bigotry, could only have a destructive effect on moral values; this, in turn, as a natural reaction, propelled the Turks into a process of conquest in Europe. Before discussing this, let us see if we can explain the history of the Turkish people in terms of its distinctive character.

The Turks, a people of strength, determination, courage, kindness and patience, have always acted in a realistic and practical manner. It is particularly this last characteristic that distinguishes them from the Arab conquerors—who were equally measured, brave and generous, yet possessed a fervent imagination fuelled by the scorching heat of the Hijaz—revealing the incredible and almost universally acknowledged influence the Turks have always held over the Arabs. This is a realistic approach; it is through this that they have successfully maintained the role of the police (as stated in the text) over the mosaic of Eastern peoples for a long period.The Turks, being naturally inclined towards this positivism, were not particularly prone to the mysticism of the Eastern peoples—the Persians, Arabs, Greeks and Iranians. Indeed, the Jürl‹-ler were Muslims by faith and, in their own way, devout adherents; whether true or false, they showed respect for the religious zealots and sheikhs descended from the Prophet's lineage; yet, above all, they detested sectarianism and dogmatic disputes. They felt the need to strengthen Turkish authority and order; the practices of the reformers were so at odds with religious oppression that, in the end, they enveloped all sects in Muslim unity and tolerance. They watched with indifference as thousands of reformist dervish orders sprang up, and through their own crude practices of zikr, they allowed them to practise as they pleased. You will see in the course of this that, as freedom is an integral part of the Turks' character, we cannot easily reconcile the accusations of bigoted fanaticism levelled against them with their well-known positivism. These simple, yet constantly spirited 'Asian Bretons'—the Turks, in my view, most likely never felt the need to resort to bigotry. Of course, they were not the ones who fought, driven by the idea of sacred houris and the blessings of paradise.

The Turkish people, as has been observed over the centuries—whether under the Harzmians, the Seljuks, the Atabegs, the Ayyubids, the Karakhanids or even the Ottomans—have shown nothing but loyalty; I see this in their knowledge and

(1) Turks, beginning with the glorious line of Osman. In Egypt, the Tulunids, the Khwarazmians, the Mamluks and the Lütfids; to Ifau: the Seljuks, the Saljuks, the Khwarezmians, the Çobanids and those now known as the Shia; to Afghanistan and India: the Ghaznavids, the Ghurids; to the Far East: the Seljuks and the Sultans. They subjugated the I€arakoyun and Akkoyun tribes. We are not referring to the Turkic tribes established in Nio«o11. Here, as De Gtiigres highlights in *his *History of* the Gods*, in China, Tibet, East Turkestan and Pecheli (in the Chiri region), as well as the 'Ulā'ūdār' dynasties of the Itilans.

For a reason that defies reason, they called it 'resolute determination'. Let us try to explain: never before has any state witnessed such change and destruction. To illustrate this resolve, which explains so many events, allow me to summarise them within the context of a historical tableau. We do not intend to write the history of this people, but rather to define its character; please do not take offence if we sometimes repeat the same facts.

1. Following a series of wars against the Arabs and Persians in the 8th century, we note that the Turks reigned as rulers in the 10th century.
2. From the very beginning of the 11th century, they were at war with the Crusaders right up to the start of the Third Crusade.
3. Whilst the Crusades had not yet run their course, the most dreadful of calamities unfolded: Genghis Khan's invasion of Vogol. The Turks, on this expedition, sought to control or direct this conflict alongside the Christians. The thousand-strong force was overwhelmed by the fury of the last Abkhazians, who had been killed by the invading Buddhists' commander, Houla'lo*, and Eastern civilisation vanished amidst the carnage and ruins.
4. Here, one cannot help but appreciate the great vitality of the Turkish nation even more than ever before. Indeed, the smoke was still rising from the ruins of Asia Minor; so to speak, whilst grappling with the fires of the cities ravaged by the Ottomans, the
   the last stronghold of resistance, Saint Jean-d'Acre, was still in their hands: the new ruling core, shining with unprecedented brilliance and radiating strength, began in the 1300s to achieve victories across Europe and Asia.
5. This organisation could only be sustained with all its might for a century; in 1402, Tamerlane's* Tatars (Turks) brought it down. The Ottoman Empire collapsed to its very foundations; the victorious side carried off all the manuscripts of its poets, scholars and artisans to their own country.

'1 Hülagû Khan: (1217–1263) Grandson of Chinggis Khan, brother of Beli Khan and Kublai Khan; ruler of the Ilkhanate (1286–1335): in 1288, he was commissioned by his elder brother, Engü Khan, to conquer the Turta region. (Note)

*2 Saint-Jean-d'Acie: a port town on the coast of the Mediterranean. The Order of the Knights of the '1'âF'"•k was founded here at the end of the 12th century. During the Third Crusade, in 1187, it was recaptured from the Crusaders by Saladin. (tsn)

'3 Timur Al-Sak Timur: (1336–1405) Founder of the Great Timurid Empire. (Note)

6. However, thirty fateful years were sufficient for these wounds to heal. The Ottomans, having rebuilt their military strength and organisation, emerged far more powerful and were now on a par with Charles-Quint in their quest for a world empire.

7. This campaign was a foolish war: From the siege of Vienna in 1683 onwards, the Turks—confronted by Europe's progress in science and the arts—were compelled to adopt a policy of utilising a reforming force within European civilisation and *the well-being of its peoples* in order to sustain a genuine political existence. However, rather than speculating on the course of events, let us examine the factors that led to the organisation of what was to come.

*1 Charles **V:** 1516–1556, Holy Roman Emperor (trans.) 78

II. - THE OTTOMANS

Very few people realise what directly influenced the extraordinary growth of the Ottoman Empire in the 13th century. Some attribute this to the conquest of a new and more vigorous territory, which, as is well known, is a fact; others, The incredible growth of the Ottoman Empire is largely attributable to the success of the warriors of a resilient and combative people. Both are true.

For this to be true, our leaders must harbour in their minds the image of a strong, vigorous and healthy nation. Until this people gained an awareness of its own strength and experience, it endured countless trials, suffered calamities and experienced every kind of upheaval: it witnessed the rise and fall of the Abbasids and the fleeting power of the Seljuk Turks; they grieved at the fragmentation of the Arabs, and viewed with hatred the ruthless, unyielding tyranny of the Alevis of Silsila or the *Futuwi*; Can the void created by the decline of the Abbasids over the course of a hundred years be likened to an indefinable longing? All these misfortunes led Eastern writers, ethicists and historians; they formulated their views and drew up their programmes.

*1 Fâtımîler: (909-1171) Merkezi Tunus'ta kurulup sonra Kahire'ye taşınan, Şîîlerin İsmailî mezhebine bağlı devlet. (çn)

Here are some reflections on that turbulent past. It was said that Islam had been plagued by internal strife from its very inception, because the Sunnis—who did not accept the sacred caliphs chosen from the Prophet's lineage and who championed universal democratic rights—eventually established two successive dynasties: the Umayyads and the Abbasids. Each dynasty claimed indirect descent from the Prophet's lineage.

These pretensions had become so insurmountable that even the most humane of the rulers, al-Hasan, decided to lay the foundations of the buildings that adorned his empire with the mortar of his own flesh, in order to appease these ambitious saints.
. This endeavour proved fruitless; rogues and false scholars were running riot, and it was necessary to put an end to this situation, in which Islam had been led astray by new yet unproven principles.

The Turks had held power for a long time. They were well-placed to ensure the unity of Islam; unfortunately, however, their ranks were plagued by disputes and exclusion within their own families, clans and tribes. The situation required immediate attention: following the Mongol invasion, the caliphs' spiritual authority had been shattered, the spiritual unity of Islam had been lost, and the entire structure needed to be rebuilt.

What was required for this:* The principles they established were as follows: There would be no sacred dynasty; nobility, race and tribe would be treated as separate entities, and no special privileges derived from lineage would be granted. Justice would ensure the integration of the general populace; honour shall be the most precious concept, whether for a social climber, a Christian, a Jew or the son of a foreigner; a continuous, diligent missionary endeavour shall be pursued; and under the unshakeable unity of a new dynasty, the fair distribution of the spoils of war and labour shall be ensured.

Here, then, are the Sufi philosophies of the 14th century: the ideas of Rumi and his followers, 'F‹4ebali', 'Ceıńcereli' and Alaeddin Pasha**. These ideas were, naturally, influenced by the destructive influence of the Ilaçlı Sufis,

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* Ila run l*eŞid: (786–109) The fifth and last caliph of the Abbasids. (Note)

'2 Seh Etlefialı: A chieftain in the land of Süğüt. He joined forces with Gazi Osman Bey and, in the establishment of the Ottoman principality, worked hand in hand with the Cendereli clan and other prominent families. (Trans.)

• 3 Cendereli. A son of Çandarlı and Halil Eteneii (from the Cendereli family of Ankara), he served as qadi in Pilecik, Iznik and Mersin; upon becoming vizier, he took the name Hayrettin. 1. Alaeddin Pasha played a leading role in the establishment of the Janissary Corps. (Opened)

'4 Alaaddin Pasha: As the eldest son of Osman Bey, he was appointed Pasha. Poem. When Osman Bey died, he had left his estate to his son Gr1ıan. (cf.)

However, in the end, the magnificent legacy prepared by Osman and the profound impact of his rule have come to light.

Osman I, a descendant of the ruling family that had migrated from Haezin following the Mongol invasions, took charge of the administration of a small state and laid the foundations for the Ottoman Empire. This foundation was confirmed by his marriage to the daughter of a Sufi philosopher who had foreseen the glorious future of the empire. Thus, Osman I named the empire he had created after himself.

The history of this empire fully reflects the Ottoman character. At the very dawn of its power, the Janissaries—a new force comprising the bravest warriors, the son of a Greek nobleman who had defected to the side of the traitor Michel-Thos, and volunteers seeking to escape the savagery and corruption of the Late Byzantine Empire—emerged. Following the course of history, we see a succession of renowned sultans and admirals, all of Macedonian, Bulgarian, Bosnian, Albanian and Vlach origin: Adam Pasha*, İbrahim Han*, Sokollu*, Nayretli*, and Sinan**. In those days, as yet
! There was no need to take the fifth children of the Christians. The tax on the proclamation had already been paid by the Turkish forces, along with the tribute from the young men of England and France. Justice was the least of the instruments of mercy. The Albanians and the Doshans, who were obliged to show respect to the Ottomans,
attempted to fulfil the promise made in *the* '*Yatacletus*' *(*Jean X. Bfiliirn) in the Inci1 by either paying the tax or seeking an explanation from Ahmet; they became Muslims and entered the beylik administration, which the Ottomans had organised so well. Consequently, with this conquest and the accompanying cruelty,

'I Matt mıit I•aşa A ngeloviç: A Croatian by birth, he served as Grand Vizier under Suleiman the Magnificent (1561–1568 and 1572–1574). (Note)

2. Ibrahim Pasha of Moravia: Of Romanian or Italian origin; Grand Vizier under Sultan Suleiman (1523–1536). Also known as Ibrahim Pasha of Stinra. (Translator's note)

"3 Solunlu Mehmet Pasha: Of Serbian origin. He served as Grand Vizier between 1568 and 1559. (Trans.)

-6 Rarbaros Hayrettin Pasha: He was the son of Yal‹up Ağa, the conqueror of Mytilene, and Xlıkaddes, who was of Mytilenean (Rurıi?) origin. His real name was Hızu. In 1533, he was appointed Kaptan-ı Dervish and given the title of Hayrettin. (çrı)

'S Koca Sinan Pasha: He was from the Albanian region of Çuceh. He served as Grand Vizier on two occasions between 158c and 1596

•6 Ingrelia – Megrelia: A region in the west of Georgia, on the Black Sea coast. It was originally part of the Ristavi Province, and later became an autonomous principality. (çrı)

Paraclete – Parakletos: An epithet used in the New Testament to denote the 'One who comes alongside' for spiritual guidance. (‹ rı)

-8 The term 'Paral‹lctos', used in the Greek text of the Bible, is rendered in Arabic in a somewhat different form. i\liisl Aman authors interpret the term as referring to Peril‹le1os or £ltıhammed (in the sense of 'the one who was sent'), and, proceeding from this premise, they arrive at the conclusion that the Bible foretold the Prophet Muhammad.

It is impossible to predict where the developing Turkish state will end up. In 1396, the European princes, having reached an agreement with Sigismund of Lithuania, launched a new Crusade under the command of the Duke of Antwerp [2], comprising the finest knights, but it was said to have been in vain. At the head of a new coalition, Ladislas, King of Hungary and Prussia, was defeated in vain at Varna in the year *. The campaign of 1501, in which the forces of Venice, Rome and Hungary joined together with the support of the Spanish and French fleets, the Venetian, Roman and Spanish expedition of 1507, and the campaign demanded by Louis XIV, the Pope, Germany and the Order of the Knights of Malta, Lotis'*, the Pope, Germany and the Order of the Knights of Malta, as well as the 1667 campaign of the Venetian forces, were all part of these so-called Holy Alliances, which were defeated in the face of the Turks' might. Empires crumbled; your nation was a Turkish girl; Islamic unity was secured, and the Ottoman sultans, donning the caliph's mantle, became the emirs of the faithful and spiritual leaders of all Sunnis from the Carpathians, the Volga and the Lena to the Atlantic and the Indian Ocean.

Amidst these developments, and whilst the military might of the Ottoman Empire was at its zenith, a problem suddenly arose, triggered by certain factors that were difficult to foresee. What was the cause of this crisis?

Had the wellspring of inspiration, which had produced ten great conquerors and state-builders—such as Osman, Orhan, Murad, Bayezid, Murad II, Mehmed the Conqueror, Selim the Grim, and Suleiman the Magnificent—suddenly run dry from the East? Could the decline of the empire have been due to the deterioration of literature, the arts and traditions? Could it have been due to splendour, extravagance, the self-indulgence of the elite, or the greed of the privileged?

No, these are not the primary causes of this event. The reason for the decline of the faith was the later Ottoman sultans' abandonment of the Caliphate

Sigismund: on the side of the Viennese (1397–137). Holy Roman Empire (1613–1437), defeated at Niğboltu in the year 13a) by Aziz (14396). ft:n

•2 Nevers, 13 July: Jean, commander of the French army at Nifiboiu, was taken prisoner; he was returned to France in 1399 after a ransom was paid. (Note)

*3 Ladislaus III Lagellon: King of Poland (133–138) and King of Hungary (139 [144]). On 7 August, Mehmed II, the son of Sultan II. Surat, took command of the army and defeated the Crusader forces at Vana; he was among those who proposed a peace treaty to Ladislaus III. (Note)

• Louis-Dieudonné of France, or Louis I: He was the longest-reigning king of France. He reigned for 72 years, from 1615 to 1715. He is known to the French as *'Louis* the Strict' *(DE vük Leurs)* or *'Louis the* Sun'. The *state* was governed by a French monarchy, which was to be established in the coming years. (End)

Once they were surrounded by their allies, they believed they could implement their existing plans. Thus, rather than entrusting matters to stern but just guards—raised with a sense of justice—they distributed positions and duties amongst the favourites of the palace and the capital, thereby harming the landowners and those who maintained order. The Sipahis, in their own timars, began to feel threatened by the pashas arriving from Istanbul. The Janissary Corps, which had been established by Sultan I. Almay, was forced to search for soldiers amongst the Turks who were obliged to serve in the army. For this reason, without leaving the capital, those who knew how to win favour and
deceive, found themselves in a position where they had to handle everything. From this period onwards, a foreign, colourless and characterless social class—half Greek Orthodox, half Iranian—began to develop within the Turkish nation
; these sycophantic writers and courtiers deliberately flattered the Turks in one way and the Christians in another.

Here, in my view, is the sole reason for the collapse of the Ottoman Empire. Indeed, why look for **any other** cause? We have never witnessed any sign of fanaticism amongst the Turkish people. Whilst it is true that the desire to spread the faith, the fervour of the Persians and the victories greatly heightened the religious pride of the Turkish volunteers and instilled a sense of unity amongst them, fanaticism never actually took root. By granting the Greek Orthodox Church special privileges, protection and prosperity, and by granting capitulations to foreigners, the Ottoman administration created a multitude of 'states within a state'. They did not wish the Turkish subjects* and Muslims to interfere in religious affairs; the First Sultan's and
the intention of Sultan IV. to oppress the Greeks became so unpopular, due to the perception of hostility, that these rulers were forced to back down. The Greeks, Wallachians and Moldavians were able to preserve their national identities under the auspices of these spiritual inclinations; otherwise, under the hegemony of the Byzantines, Italy, Austria, Poland and Russia, these peoples would not have been able to preserve their national identities.

During this period, despite the decline of the Russian Empire's Late Period, the Turkish people's wisdom and virtue remained pure; the nation was honourable and hospitable. Despite the hardships of the wars that followed,

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Reaya: The peasantry, directed towards the imperial administration, remained steadfast, whilst the military class...

]a ‹, which was established to regulate trade and commerce. The reforms introduced following the 'Tanzimat' in the Ottoman Empire. (Trans.)

”2 he!im f.: t1*I2-1ñ2OJ 9. The Ottoman Sultans and the First Ottoman Caliph. (trans.,

•3 Murad II: (1523–1640) 17th Ottoman Sultan. When Agha Tash was killed by the Janissaries, his uncle Mustafa I, who succeeded him, was deposed on the grounds that he was of unsound mind; Murad II then ascended the throne at the age of 1. Conqueror of Erivan and Baghdad. Famous for banning alcohol, tobacco and coffee in Istanbul. (Trans.)

The Sipahis were tasked with protecting Christians and ensuring that their lands were cultivated. National development was fostering industrial growth and producing some of the finest goods in the world. Trade in the Levant was extensive, and Turkish merchants were renowned for their integrity. Numerous caravanserais, inns, bridges, aqueducts, markets and hospitals bore witness to the prosperity of industrial investments and the generosity of the sultans and the Ottoman people. Certain arts flourished; the 'Uqba', inventors of fortifications, ramparts, stone-throwing catapults, siege engines and assault trenches, were continuing the architectural style often mistakenly labelled 'Byzantine' or the Syriac-Arabic aesthetic. This trend was evident not only in the mosques of Constantinople, but also in Iran at the Sultaniye**, Najaf and Kerhelâ mosques, in the caravanserais of Damascus, and in the ruins of the ancient pagan and Zoroastrian temples of the East.

Finally, whilst Ottoman literature was undoubtedly troubled by the steadily increasing influence of Arabic, it consisted—as Sajnn Mıllouf also observed—of a large number of printed or manuscript works on theology, geography and medicine, as well as novels written in prose or verse. The Ottomans boasted writers, historians, astronomers, mathematicians, geographers, poets and even great scholars in every field. Universities and a
cultural centres were established. They always took pride in their role as patrons of science, literature and the arts.

However, administrative weakness was evident everywhere.
The feudal lords had grown insolent; some timar holders even resorted to insurrection to avoid losing their revenues. The sultans had become mere playthings in the hands of the Janissaries. This situation was no longer tenable, whilst civilisation was advancing in Europe and the Ottomans found themselves under pressure from all sides. A fundamental reform was necessary, and this led to the events that followed.

*1 Levant: The land where the sun rises: the Eastern Mediterranean and the Yalun Don region. (Trans.)

(1) We may also conclude from the fact that cannons with a 11-inch calibre were used in the Ottoman army during the European campaign
. Its inventor was Ateş Hafı‹ Pasha.

* Eupatoria: A town on the Crimean Peninsula. (Note)

•2 Sr ltaniye: A town in the Zervan region, in the north-east of Iran. At the beginning of the 13th century, the Ilkhanid ruler Dex'le-
(1286–1353). (Trans.)

*3 Ne'uf: A town 160 km north of Baghdad, the capital of Iraq. (trans.)

*'t Kerbala: A town 100 km east of Baghdad. (Translator's note)

•5 Istanbul: Istanbul. The author has opted here for the spelling 'Constantinople', as used by the French in recent times. Whilst the city's name was 'Constantinople' in Europe and 'Houston' within the country, it was not until 1930 that it became definitively 'Istanbul'. (Trans.)

III. — REFORM OR ‘ ’ TANZIMAT

It is beyond dispute that both the past greatness of the Ottoman Empire and its present-day revival were brought about by the initiative of the rulers descended from this illustrious lineage; this dynasty has produced great men in a manner unseen in any other ruling race, men who could not have emerged during the difficult times of a nation engaged in conquest. The current modernisation was conceived by Selim III, but was only implemented in 1820 by Mahmud II,

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*Selim III: (1759–1807) 28th Ottoman Sultan. In the spring of 1793, he halted the Nizam al-Jadid army. In this manner, the French army under the command of Napoleon Bonaparte The Ottomans had advanced as far as Mabar (1708). They were successfully repelled there. With the Treaty of El-Arish signed in 1801, France abandoned its ambitions in Egypt. In 1801, the Janissaries, led by Habibci Mustafa, who demanded the disbandment of the Nizam-ı Cedid army, were ultimately suppressed. Selim III was forced to disband the Nizam-ı Cedid army and abdicate on 29 May 1507. On 28 July 1818, whilst Alemdar Mustafa Pasha, the Rûçuk bey, was on his way to the palace with the aim of restoring Selim III to the throne, he was killed on the orders of Sultan Mustafa IV. fn)

• Mahmud II: (1808–1839) 30th Sultan of the Ottoman Empire. Following the defeat of the Janissaries in a decisive battle (the Battle of Hayriye), he established the Asa’ir-i Mansure – the ‘Victorious Armies of Muhammad’ (Muhammad’s victorious armies) – which received a modern education, thereby laying the foundations for a modern army. In Istanbul, he established the ‘Ulâteb-i Tıbbiyye-i Şahane’, Turkey’s first modern medical school, and the ‘Ulâteb-i Harbiye’, the country’s first military academy in the modern sense. (End)

This was brought about by the abolition of the Janissaries and the formation of regular troops. Sultan Abdulmecid continued this policy. However, particularly under the reign of our late Sultan Abdulaziz Han, with a firm and resolute hand, he continued this policy with the measures that were blessed by the people.

The achievements of this settlement, or the 'Tirizir' agreements, are as follows:

1. Establishing trust with the nations and securing victory at Fushna, Tileniza*, Silistra*, Ismim and Karadağ; serving as a model of harmony and discipline; and the establishment of a well-organised land and naval force.
2. Under pressure from the administration, the abolition of the timar system for the sipahis and their deebey. Furthermore, as the sipahis were no longer required to serve on a voluntary basis, the lands yielding a modest annual income were taken from them, and the tenants of these lands were distributed among the Christian peasants in the following manner:; indeed, the lands held by Christians in Turkey constitute almost the entirety of immovable property. This undertaking is immense, and we do not even know which we should admire more: the resolve shown by the administration in this matter, or the people who demonstrated such docility in submitting to the Sovereign's will?
3. The publication on 3 November 1839 of the famous Cülhane Hatt-ı Şerif, which placed the lives, honour and property of the subjects under protection. The Hatt-ı Şerif regulates (in principle) taxation and military service; it abolishes monopolies and bribery; it orders that trials be conducted openly rather than in secret; and it permits the free transfer of property.
4. Following the collapse of the empire, to fill the vacuum that had arisen between the H.ulife rulers and the people, a system of local, regional and provincial assemblies was established, comprising representatives elected by the people to advise the rulers. We shall discuss later this favourable situation, which, had it developed in a stable manner, could have ensured the prosperity of the empire on its own. Finally, certain reforms were introduced to disperse the Grand Vizier's power by establishing various ministries.

Gltenitza. A town on the banks of the Ilna River in Lioman3'a. In 1653, during the Battle of Lturlm, against the Russian armies, and Ömer Pasha secured victory here. (Note 1

'2': A town in Bulgaria, on the banks of the Danube. In 1814, it took part in the defence of Timişoara . Eventually, the Russians withdrew. (Note)

5. Despite the obstacles paralysing our language, the establishment of free military schools where the necessary sciences for learning the art of war are taught.

6. For those who had previously studied in French, the establishment of a free medical school offering instruction in French; the implementation of quarantine regulations, the treatment of military and civilian patients, and certain hygiene measures. Finally, the establishment of primary schools in every province where arithmetic, Turkish, Persian and Arabic are taught free of charge.

The establishment of commercial chambers comprising representatives of various domestic and foreign nationalities.

The welfare of Christians under Ottoman rule shall increase, in addition to all the aforementioned measures, through their exemption from military service, the organisation of religious affairs, and the mandatory protection afforded by Turkish authorities.

10. (text marked as number 9) With the exception of the war against the Russians, hostility towards foreigners was eradicated in the most decisive manner. This outcome stemmed particularly from the fact that, during the First World War, the Allies did not come to their aid. The disappearance of certain traditional customs and cultural habits; the adoption of European-style dress by the upper classes and all Turks; *and, consequently,* a general desire for European ways of life.

11. The organisation of Bulgaria's import system and the establishment of local trust funds for non-convertible credits in this context.

12. Work on the Izınir, Ilöstence and Kanla railway lines; certain railway lines in BuJi, Aristun and Bosna; and the restoration of numerous roads to a usable condition; the construction of numerous telegraph lines.

13. The establishment *of* a steamship company (*Harris & Co.* – Şirliye Hayriye) and a state passenger ship company (Fevaidi – Fevaid-i Osmaniye) for Constantinople and the Straits; the establishment of mixed municipalities in major administrative centres; the establishment of the Ottoman Bank. Establishment of mixed municipal councils in major centres; establishment of the Ottoman Bank.

14. The abolition of the Liivan-ı Âlî and the Di'zan; the separation, in principle, of the executive and the judiciary; the introduction of journalism to Turkey; and the remarkable development of public opinion in line with the nation's genuine needs.

15. At the suggestion of His Excellency the French Ambassador, Mr Cliburur, and through the initiative of His Majesty the Sultan, a school providing education in the French language

Imperial Galatasaray High School / Galatasaray Sultanîsi

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16. Turkey’s entry into the family of European states and the assurance of the Empire’s integration with international norms, etc.

Listed in the years and within the 34 years of the reign, the achievements The consequences are enormous. Now let’s look at the other side of the coin. ’

IV. - THE IMPLICATIONS OF THE REFORM

Turkey is well placed to cast off its ties with the past and throw itself into the arms of the European Union. However, the belittling of national identity, dress and behaviour—fuelled by indifference—along with the admiration for everything coming from Europe
, and the schemes devised by foreigners have led to the destruction of our industry.

In addition to numerous trade agreements, the famous 'Luia'—which required the payment of one-third of the duties levied on foreign imports—and similar regulations designed to

—for the export of Ottoman goods—the famous 'Luia' and similar regulations, which compelled them to pay three-tenths of the duties levied on foreign imports, will be a source of shame for those who allowed the state's coffers to be plundered. Despite the new measures taken to prevent these situations, the dire state of affairs was so profound that the risk of upsetting the established order could only be mitigated by the adoption of gradual and very strict measures.

It must not be assumed that the damage to our industry is met head-on. In the social organism, the market production system and the ethical system of society are closely intertwined so that damage to any one organ does not cause the entire organism to suffer. The same fundamental reasons have restricted our trade to raw materials and grain; maritime trade is virtually non-existent, and I ask: where are the serious, meticulous and prudent merchants of today? The answer is clear. Turkish merchants are engaged in international trade.

Unable to compete with the Greeks, and as the trade in foreign goods did not sit well with their character, with a few exceptions, they became farmers, soldiers, artisans, labourers or porters. From this, it became apparent that the bigots among our industrialists and the lack of courage on their part were to blame, as alleged by the accomplices of these evils. Even in the newspapers, alongside the praise for the progress achieved in Turkey, have we not witnessed the most dangerous proposals and statements? A week ago, the Pira newspaper was advocating that we establish a free trade system. "There is no reason," it said, "for Turkey to grant its citizens any special privileges; such measures may prove deceptive; the Turks are using the gains from the reduction in export duties to offset the rise in the prices of European goods." Now there is a piece of advice worthy of its author. To this, we can only reply that the only asset we currently possess is the raw materials and grains produced by our farmers, and our hard-working villagers have no need for European goods. They wear clothes made from the coarse, sturdy fabrics spun by their women; thanks to this, the bounty of the soil and the land. Thanks to the efforts of the Armenians and the wealth of certain individuals, we are not at the level of destitution. Let us hope that the efforts of the people of Osman will one day manifest themselves through more widespread organisation.

Although agriculture in Turkey is developing through the export of grain abroad and the introduction of high-quality seeds, it is being horrifically exploited by the monopolies established by the government and by foreign capitalists. Please forgive us for using this term, but Europe's so-called 'modernisation' reveals its usurious nature to the ordinary people. Turkish producers, who are constantly under pressure due to compulsory military service, can never abandon these well-meaning but exploitative practices, which are even worse than those of the Yulur people. It is not the peasants who, for the most part, harvest the crops from the fields that have been seized and expropriated. Expropriations continue unabated; so much so that in major centres such as Thessaloniki, Edirne and Izmir, the lands of as many as two-thirds of the Muslims have been nationalised. In places such as Drama and Yenice—which are in a better state than many countries in the world where prosperity and well-being are at their highest—as well as in other centres entirely under Turkish control, the Thessaloniki usurers have already cast their nets;
; if the state does not adopt and implement repressive measures against the Selinli usurers and does not proceed to organise local bodies in which the townspeople will participate, these centres too will comply with the general law, and the poor farmers living there
will be accused of incompetence, bigotry and laziness.

Although the Reform saved the Empire from the crises listed above, it also entailed many painful sacrifices. Whilst the regular army ensured security within the country, as the duty of military service was imposed solely on the peasantry, the fields of conscripts were largely left uncultivated, and this situation placed the Turks in a position of complete inequality compared to the Christians. Moreover, none of these concessions have yielded any benefit for the nation or the state.

Thus, for example, it was once justified to grant certain privileges in Turkey—such as the exemption from public service and the turbulent uprisings of the Janissaries, or the tax-free status for European merchants—; but now that all these circumstances have ceased to exist, there is no longer any justification for these privileges. In our time, the inviolability of one's home has served only to harbour Russian spies and frequently to shelter murderers fleeing justice.

Whilst the Turkish people are currently grappling with Moscow's intrigues, and the state is deploying more than seventy gendarmes and police officers to ensure the safety of Christians and merchants, to continue to uphold these rights and the inviolability of the home under such circumstances, the State must be compelled to integrate those within its borders into the State; to be condemned to Sisyphus'* punishment in the face of the looting and plundering of farms by foreigners is compatible neither with Islam nor with Christianity; Moreover, the Ottoman Empire, which has adopted these principles, has sincerely adhered to Europe's principles and views. For quite some time now, the Ottoman administration has been drawing inspiration from the proposals of Western powers and has, as a result, gained new respect in the eyes of the nation. The most complete submission, the gentlest compliance, unwavering patience, and considerable material and moral sacrifices have demonstrated to Europe that the Ottoman people wished to take their place within the new social order of modern administrations[What good has this done? Military successes are always followed by political failures, and our historical and literary heritage is now enjoying the benefits of a situation under the protection of Russia, genuine institutions and international law.

As a result of these fathers and the 'etL's, in Turkey—where people are struggling with the harshness of life, torn apart by various upheavals, amidst the steam of this era's
and the mocking indifference of the modern world,

Sisyphus — Sisyphus: In Greek mythology, a king condemned to roll a boulder up to the highest point of a hill until the end of time. (Note)

We see nothing but a handful of bureaucrats. The East, once so rich and industrialised, has become a vast cosmopolitan caravanserai, the 'Dâbil' of the caravans and the 'Paradise' of the frontier. If property laws favouring foreigners indicate a development amongst the Turks, what are we to make of the even more distressing development clearly revealed in a certain circular? A high-ranking foreign official who sincerely loves the Turks has this to say on the matter: 'If foreigners were to appear before an Ottoman court, it would, with ninety per cent probability, be to claim a right or to act as a plaintiff.' Later, he added: 'These rules, in effect, clearly... 230 the dispute in question—
will require Ottoman individuals to contend with foreigners and consular officials in the courts where they are to perform their duties." Yet, since the laws of the physical
and spiritual worlds are immutable and cannot be altered; what, then, can be gained from forces that oppose one another? Nothing, save for security, prompt measures, the continuous development of Russian solidarity, and the stability that our staff have managed to secure.

V. - MÜSLÜMANLIK

How is it that the unforeseen obstacles encountered in the reforms launched with such great fanfare in Türl‹iyc, despite the Government's firm stance and efforts, are reflected in the political economy of a vast state through this inadequacy and incompetence?

It will be said to us that this situation is due solely to the immutability of the Islamic faith, as reflected in the thoughts and customs of the Turkish people. With their fatalism, their simple way of life, their calmness and their belief in *'Al-Qadar'* (as it is in the text) or divine decree, the Turks will never know how to coexist with European civilisation. This is a very widespread view, which has been established by well-educated people and Levantine scholars.

I do not deny that this view has been accepted for the sake of a feeling assumed to be trapped in a tragic impasse; the encyclopaedic education of our century *provides* us *with everything that can* be known a priori, *through* preconceived judgements and ready-made ideas*: to defend, with a single stroke*, something deemed guilty *on the basis of facts and truths, whilst everything else is provided by the scibili*—provides us with everything that is knowable: to defend something presumed guilty on the basis of a single argument and facts would be to face a line of reasoning that unfolds logically from the outset. Such an endeavour is beyond our knowledge and ability. Having only just set foot in Constantinople and

•1 Allah kcrim: 'A wolf is a big beast'—a phrase used in the context of 'Do not put your trust in God'.

Can it be said that a European who witnessed the dervishes reciting the ‘bagraiak’ and denounced the bigotry of the Turks—and who was permitted, as a matter of course, to interpret the teachings of all Muslims, both ancient and modern—should be even more astonished by the excessive tolerance shown towards the practices of the Turks? Can you convince those who observe the signs of cowardice amongst the Turks that this timidity stems from tax reductions linked to hostility towards Russia, from Europe’s lack of support, and from the fear that a superior civilisation might accuse them of wrongdoing in every respect? *•š •a, can you make them believe it? Of course not. If
Aviupu, my dear Tunri, if you love the religious hues of the East—
and if they are loved, why should we refuse to believe in the Turks’ extreme views on this matter? As a result of the unbearable hardships we face from the increasingly oppressive forces of Islamophobia, it has become essential to resort to the history of the confrontation between faiths. If the burden you have reluctantly taken on is largely due to human *factors*, then we cannot be held at fault for this.

To put it simply, the ‘1‹i’ are not the ‘Púlagicn’* or ‘Ccci1ieri’*°, who were condemned by the Catholic Church for their exaggerated view of free will. The Iladercidiiler, like the Catholics, believe in the doctrine of original sin, damnation and absolution; however, they are unaware of the Catholic Church’s various definitions of grace—such as ‘blessed’, ‘effective’, ‘ordinary’, ‘virtual’, ‘meritorious’, ‘perpetual’, ‘sufficient’ and ‘insufficient’. Indeed, the Turks believe in the Catholic Church not because they reject free will, but because it is accepted that our actions are predetermined by divine providence. The fact that, up until the Tanzimat, the Turks were renowned for their belligerence and plundering, and that God looks down upon the example of feeding the birds—which have no need to worry about the next day—is also due to their understanding of free will. This is why the Arabs and Iranians have, until now, been distinguished in this regard. In this context, there is no difference whatsoever between the dogmas of the two faiths; to understand why the Turks are, in fact, more fatalistic than Christians, one must examine other factors such as geography, climate, governance, and political and social upheavals.

To determine the extent of Islam’s influence on the social structure of a nation. A Muslim nation blessed by the East and living beneath the oppressive Greek yoke; the climate and nature, the human

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’1 Pelagius (c. 350–420): A Byzantine priest excommunicated by the Church. He opposed Jesus’s teaching on ‘Original Sin’ and maintained that human nature is capable of choosing good. (3)

•2 Cécilien: Bishop of I£artaca. Accused of handing over the Holy Scriptures to the pagans, he was found innocent at the council convened by Emperor Constantine in 312. (Trans.)

It would be unreasonable to wish to compare England—which is condemned to a constant struggle with its own internal conflicts and to relentless efforts of will to prevent its progress from being halted—with France or the Netherlands. To assess Turkey, it is necessary to place it on a par with a Christian state situated under the same political conditions, in the same geographical region, and even with the same historical background: we mean, of course, the Eastern Roman Empire. A comparison of this sort immediately presents itself. Constantine, the founder of the Roman Empire, arrived three centuries before the Huns, and Eastern Christianity was striving to unite the various powers under its banner. Religious unity was a necessary foundation for a unified empire. On the Tree of Roman Civilisation: the empire of Augustus, Titus, Marcus Aurelius and the Antonines; Virgil*, Seneca* and Pliny,
Platonists such as Plutarch*, sceptics such as Lucian**, and Stoics such as Epictetus* and Julian**,

For this reason, let us begin by tracing the history of the Empire: we shall see that the Christian Platonists, in their worldview and interpretations of the sacred texts, adopted the barbaric methods and the heretical doctrines of the Septuagint*°
:' and that pagan arts had been condemned.

Constantine was, above all, a refined theologian; Constance was an Arian* and is said to have persecuted the pagans;

•: '/irjil -\irgile -lfiiblius Vergilius Mary: See p. 58, •7.
'2 Seneca Lucius Annaeus Seneca: (c. 65 AD) Roman philosopher, statesman and playwright. Known for his Stoic philosophy, his principle was to live in harmony with nature. (trans.)
•3 Plutarch: Lucius Menander Plutarchus: (c. 46–120?) A historian and philosopher of Greek descent; he was one of the Platonists of his time. (Trans.)
-- Platonism: the philosophical school of Plato (Eussa tuu) and his followers, characterised by rational thought. (trans.)
-o Lucian – Lucian of Sais. (c. 125–110) A renowned rhetorician and satirical writer. (trans.)
'ú Sophist: A philosopher who taught philosophy in exchange for payment. They were sceptics and cynics who challenged established ways of thinking and served as pioneers. (Trans.)
”— Epictetus: (55–135) Born in Phrygia, he was a great philosopher who taught the Stoic doctrine in Rome A great philosopher. (in)
'Julian Flavius Claudius Julianus; (361–363) The last pagan Roman emperor. He is also known as Julian the Apostate because he rejected Christianity. (in)
‘9 Stouci 1:1: The philosophical school founded by Zi’non of Ifitiris, which adheres to the natural order.’ (Translator’s note:
‘ iO Sep’lantlai: The 70-year period is abbreviated to LXh. Tanaḥ: A translation from the original Hebrew into Aramaic. A translation carried out by six sages (72 in total) selected from the 12 tribes of Israel. (Trans.)
'11 Constance I – Flavius Julius Tolisianinus: 32 AD–61 AD, the last Roman Emperor. (Trans.)
”12 Arianism — Arius: The theoretical doctrine of Arius, who lived in Alexandria in the 4th century, which examined the relationship between the Father and the Son in Christianity and

rejected the divinity of Jesus.

Theodosius* destroyed religious freedom and works of art; deprived of its schools and scholars, Athens came to be known only for its honey. Whilst the barbarians were burning and destroying the empire, Arius, Nestorius* and Eutyches*[3]were successively gaining favour with their theological treatises; in Syria, where the Church was in turmoil, evidence of persecution was emerging, whilst Egypt's 'Cono-physites'* were being seized by a handful of Arab raiders.

Whilst Islam's quest to conquer the world was in full swing, Theodore* was devising a new system of belief, and those who gathered around him were concerned solely with the study of religion. 1. The 'renewal' movement was destroying the faith and its traditions; they attacked the tombs of Copronymus, Leo I and Theophilus, desecrated sacred relics, and twice brought the two empresses, Irene*' and Eudoxie's, which had been brought there twice, and finally, they unequivocally endorsed Basileus's decision to divide the church—a decision that Plotius* regarded as a great evil for humanity. Thus, throughout the centuries and amidst a thousand trials, the Turks and the Romans Constantinople

• 1 Theose 1.- Flavius Theodosius, Augustus — Emperor Theodosius: 379–395 inclusive. The conflict between the heretics and the orthodox led to the schism, which heralded the end of the Roman Empire. (Note)

'*2 Nestorius: Patriarch of Constantinople from 426 to 431. In 431, at the First Council of Ephesus, he distinguished between the human and divine natures of Jesus and rejected the title of 'Mother of God' for Mary. He was excommunicated in 433; his followers were persecuted, and the Chaldean sects were suppressed. (Trans.)

*3 Eutyches: A monk who lived in a monastery near Constantinople in the 4th century and opposed Nestorius. (trans.)

*4 Monophysitism: The doctrine that the human and divine natures of Christ are united in a singıe substance. (Trans.)

*3 Theodore — Theodore Laskaris: Between 1200 and 1222, he sought to unify the Christian churches of the Byzantine Empire. (Trans.)

' 6 Leo II: From 717 to 744, as Byzantine Emperor, he ordered the forced conversion of the Jews and the destruction of icons. (Trans.)

i Copronymus V. Constantine: between 7A1??S and Biza» im›. ›. – became the iconoclastic emperor. The iconodules gave him the nickname 'Copronymus'. His father, Leo III, had him baptised by the Khazar khagan Eihar'Jn.luzı and married him to his daughter Çiçek. (Trans.)

*9 Leontius the Armenian — an Armenian bishop who served as Patriarch of Constantinople from 813 to 820. He was murdered on Christmas Eve, 400 AD. (fn)

*9 Theophilus: 529 AD, during the reign of Emperor Theophilus, the Iconoclast. (çl1)

*I 0 Irene — Empress Irene: During her reign from 797 to 802, she held the title of 'Uizans Imtoaraıoru(!)'. During her regency, she put an end to the iconoclasm and ensured that icons and relics were once again accorded religious significance. (2)

'11 Eutroxie Evdokia: Third wife of Constantine V, in opposition to the iconoclasts. opposed the divine will.

• 12 Basil – Basil I of Macedon: Between 80 and 886, he first sent Photius to a monastery, then later appointed him Patriarch of Constantinople. (çn)

•13 Photius — Photios: Twice Patriarch of Constantinople between 858 and 867, and 577 Rfi6: He played a key role in the adoption of Christianity by the First Bulgarian Empire and its alignment with the Byzantine Empire. Consequently, a rift developed with the Papacy. (Note)

They can communicate; whilst Latimer comes to the aid of the Hellenised Romans, these men—from the emperor to the patriarch, from the last deacon to the laity—are concerned solely with the study of the Scriptures; hence, to become emperor, in the barbarian manner, it would suffice to undergo the sacred Hellenic initiation rite or to embrace the 'Omph‹i1opsyques' doctrine, a series of rituals;

Is there any Christian fatalism here? For this reason, we have the right to examine the civilisation and traditions of this nation—which is, in fact, exceedingly Christian—and to compare them with the customs of barbarians such as the Goths, the Bulgarians and the Turks. This right stems from the fact that the Turks, having lived in close contact with the Byzantines for at least a century and having coexisted with them for a further period, have adopted certain strong traditions that have shaped their very existence,This is further clarified by the fact that they adopted certain strong traditions that influenced their way of life, as well as a few fruitful seeds from the late Byzantine Empire.

Leaving 'Itonstant' aside, we take 'tionstance' as an example, as it slaughtered the entire family. Zeno* had Basiliscus thrown into a pit, whilst his son was beheaded by his own brother; Phocas* had Narses, Nauris and his family killed, whilst his own son was tortured to death before the eyes of Heraclius; Heraclionas*• poisoned his brother Constantine, and his own nose and tongue were subsequently cut off along with those of his mother.

After Heraclius was maimed, the barbaric practice of cutting off noses became so widespread that even today in the region

(1) A devout bigot who prays with his chin resting on his chest, believing that a ray of light from the navel can be seen through a crack in the sky.

*1 Constance II, reign: 33?–361, during the Late Roman Empire, France {yeul rim öld tit terek güi eve baş ladi . (çn)

•2 Zeno — Zeno: between 47* and 475 and -'th› A9l; during his reign as Emperor, he was the last to rule the Roman Empire. (trans.)

"3 Basiliskos — Basiliskos: Eastern Roman Emperor from 175 to 176; Zeno in 475" When he set out, he went to Yei; when Seri arrived, his family was killed. (trans.)

*4 Pliocas: Between 102 and 610, the Byzantine Emperor Ballian, upon arriving at Ixon, Tanti-Nopolis, appointed his son, the Emperor fi1uvril‹ios — Nlaurice (587–607), along with his five sons and his wife Mrdeş; he was ordered to be executed as the accomplice of Narsès, the governor of Don i Drdusu, who had failed to fulfil his duties. (c.n)

*5 Ileaclius: 610–611. He was captured whilst attempting to overthrow Emperor Pirras, had his hands and feet cut off, was flayed and beheaded. (c.n)

*6 Iliacliona> Heraclonas: He was found in the city of Sizans with the body of Al-Eş'l f›Si aiasi. When Constantine III was overthrown on 6 May 6‹tl), the Senate was dissolved and the emperor was deposed; he was imprisoned along with his mother. They were exiled to Rhodes, where they died. (Trans.)

Used for various noses. Emperor Pogonatus* had the noses of all his relatives cut off; Justinian, son of Pogonatus, had Tiberius's nose cut off, and Leonce's by Tiberius. Tiberius is killed by Justinian the Nose-less, and Bardanus Philippicus* then deals with him. Finally, the senseless practice of nose-cutting is abandoned, and Bardanus, who had brought about this defeat, has his eyes gouged out.

Thus, Copronymus gouges out the eyes of his brother and nephews; Constantine VII continues the tradition of blinding his male relatives, and is himself blinded by his own mother, Saint Irene. Empress Theophano poisons her husband, Theodosius*, in order to secure the throne for her father, Constantine VII. Later, she poisons her son for the sake of the famous Nicephorus Phokas*. Before the matter becomes public knowledge, she has him poisoned by Jean Trimisces*. This last one, too, was poisoned by his own trusted men. Similarly, Empress Zoe poisoned her husband, Romanos III, for the sake of the ill-fated Paflagonian Michael. Whilst Michael was taking his vows as a monk, Emperor Kalafat, who succeeded him, was ordered by Zoe's lover, Constantine Nomak, to have his eyes gouged out.

What a tradition! What can be said of this history, which ends with the sight of a servant who had been disfigured for the sake of humanity?

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*1 Pogonatus – 'Bearded' Constantine I: Byzantine Emperor from 668 to 685 (ed.)

** Photius-Leontios: Byzantine Emperor from 695 to 698. He rebelled against Justinian II (685–695), had his tongue cut out and his nose cut off at the Hippodrome, and was thrown from the horses by his fellow citizens; his tongue was licked clean whilst he was still alive. (trans.)

*3. Justinian the 'Horned' (Jfesik burunlu): Byzantine Emperor from 683–685 and 705–710. (Trans.)

*Tiberius III: Between G98 and 705, the 11th Justinian, whom the Byzantine Emperor Leontios had exiled to Fırım, secretly returned to the capital and was proclaimed emperor once more (70–711). Both emperors were beheaded. fçn)

'S Bardan Philippicus – Philopicos Bardanes: Between 711 and 713, Byzantine Emperor (çıa)

*6 Constantine VI (the Blind): Byzantine Emperor from 80 to 791 (Note!

*7 Empress Theodora: between 790 and 797, she had her own son's eyes gouged out and exiled him to a monastery; she then reigned as Empress until 802. In the year 303, he was exiled to Hlidil. He was canonised in 864. (in)

*8 U. Honiomai: Byzantine Emperor from 9§9 to 963. (çn)

L9 Constantine Porphyrogenitus: Byzantine Emperor from 913 to 929. (çnJ

' 10 Nikephoros Phokas: Son of John Tinos. Following the suspicious death of his father, John Tinos (r. 959–963), he became Byzantine Emperor (963–969). He married Theophano, the daughter of Romanos. (Note 1)

*Jean I. TziJrniskecs – Published in Çii.ı'skes: Between 969 and 976, Byzantine Empire{1. Born into a prominent Anatolian family, he hatched a conspiracy with his mistress, Nikefros, to seize power; Nikefros was executed in September 969. (cn)

II. – LAWS

Everyone asks, ‘Why are good laws not being made in Turkey?’ I shall answer this question with a parable specific to our situation, in the most definitive manner.

It is well known that the Ottoman Imperial Army served as a model of discipline, thanks to its military spirit and organisation; unfortunately, however, irregularities in the payment of salaries are a frequent occurrence. Nevertheless, many people wondered why our officers and soldiers did not resemble their European counterparts in terms of dress, living conditions and demeanour; they assumed this situation stemmed from flaws in the military regulations. ‘We need new laws,’ they said, and eventually, by order of Sultan Abdülmecid*, a committee comprising expert officers was tasked with drafting new military laws.

This appointment was made whilst the allied armies, crowned with victory following the Fourth Campaign*, were advancing into Turkish territory. With this victory, the gates to this country were thrown open, and the respect it had earned remained etched in the hearts of the people of Istanbul as an unbreakable oath.

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*1 Abdülmecid I (1839–1861): 71st Ottoman Sultan. He was crowned following the Tanzimat Reforms, which were initiated by Mustafa Çeşit Pasha. He died at the age of 38. (Note)

*2 Eastern Campaign: The war waged by the Ottoman Empire, in alliance with Great Britain, France and Prussia, against Russia (1853–1856). ((n)

He had been elected as Zainanlania and, in his speech at the first meeting of the Serasker, he stirred the hearts of all by appealing to the enthusiasm and patriotism of the troops.

This first meeting took place amidst such emotions; it was recorded in writing, and it was envisaged that work would be carried out on matters such as personnel, promotions, the status of retired officers, punishments, etc.

At the second meeting, a significant issue within the organisation was raised. One of the members
asked, 'Is this in accordance with the law?'

'Where did this question come from?' he asked, turning to his colleague.

It is not enough to make laws; they must also be enforced. Do you have the authority to regulate or create the institutions that will act as the guardians of the law, or were you merely summoned to write a book to be approved with *the imperial* seal?

A deep silence followed this question. He had recognised the logic of this question. I'lurul decided to have the matter referred to Scrasl‹er. Without waiting a few days, Ibn-ulun arrived, having almost completed the drafting of his book on military laws. It seemed a logical thing to do. Indeed, was I4urul capable of regulating the relations or priorities of the Serasl‹er; could the right to reorganise the general proposals be exercised? Certainly not; for this reason, work resumed following this interruption.

One member said, 'Let us begin with the progress reports.' 'It would be useful to examine the constitutional provisions that have come into force under various regulations.'

They summoned the archivist.

'Do you have any reports on the progress of the Army?'

"I'm not sure, but I can have a look."

A few hours later, a man *returned* with some old raki. A whole bottle.
As they were being read, everyone stood up.

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*l Seraskei: A title used in the Ottoman Empire from 1826 to 1905, equivalent to the modern-day positions of Minister of Finance and President of the Council of Ministers. In 1918, following the proclamation of the Second Constitutional Monarchy, the Ministry of War was established. Following the outbreak of the First World War, this ministry was transformed into the Ministry of National Defence. After the proclamation of the Republic, in 1925, the Ministry of Defence was established. (ç:i)

- “What do you think of this?” asked the chairman. “It’s all very good.”

- “Is there anything you would change about these?”

- “No,” he replied, “they’re all very well made.”

- “In that case, let’s give them to the officers’ families.”

The archive clerk returned with boxes full of regulatory files; these were also examined and all were found to be in excellent condition; this work was carried out across all branches of the administration and the organisation. In short, it was observed that the regulations in the army were not in accordance with the law and that, in some instances, the laws were not being enforced.

I suppose that is sufficient regarding the laws of this particular type; furthermore, whilst one may be able to operate a simple military apparatus with the utmost precision and easily fit the relevant laws into a single code, this ease vanishes when it comes to regulating a state’s administrative, judicial, commercial and humanitarian matters. In France, there has long been a parliamentary institution responsible for enacting and amending laws. Similarly, in Turkey, there was once a body *of scholars*—the Ulema—*which* issued fatwas; however, this institution has now been abolished and no longer exists. Today, laws may be enacted and subsequently repealed, and nobody takes any notice; for those who enact and repeal them are the rulers, who are responsible for the relevant application, monitoring and enforcement of the laws, and are exempt from the consequences of their non-enforcement; In this way, there was no real control, no accountability, nor any institution with the authority to exercise this control and fulfil this responsibility.

I have been in Turkey for twenty years. Whilst I have seen many soldiers who have been reprimanded or flogged, I must say that, despite this, I have never seen a single civil servant punished for the same reason. It is up to the reader to decide whether or not to commend the integrity of these officials. What deserves recognition is the moral character and sense of order of the Ottoman people; despite the laws not being enforced — a situation that should be considered in the light of our present day — they are coping with the situation with patience and self-sacrifice, in accordance with the efforts of the ruling powers.

These circumstances should give pause for thought to honest minds. We are passing through a phase that every nation experiences in its political life. To understand your problem is to resolve it. As we shall see later, there is no serious obstacle to reconciling His Majesty the Sultan's views with the civilised world's rational approach.

Let me also note this final point. Owing to our current transitional situation and the fact that our definitive constitution has not yet been adopted, new laws of this kind are unacceptable. Is it not feared that new laws granting property rights to foreigners will alter the distinctive characteristics of our society?

At present, there is a single supreme principle governing the proceedings of each group, and this has been established in Egypt through the regulations of Ittihat Pasha*. This practice involves a jury of six persons, elected by the parties to the case, carrying out their duties. Each court is presided over by a Hadi, who delivers judgements in accordance with the laws in force in Turkey; there is no binding vote, and in every dispute, decisions are taken by a majority vote. We consider this to be both sufficient and reasonable.

*İltifat Pasha: 1822, Istanbul. 1994. Member of the Ottoman State Council; served as Grand Vizier on two occasions; Governor of Iznik, Aydın and Sur. Compiler of the first Ottoman constitution, the Hümün-i Esasi, and author of the preamble thereto.

VII I. – BRIBERY

In the previous section, we observed that even officials were acting with such irresponsibility and even the corruption practised by officials. Is corruption part of their traditions, bribes, greed, and so on, (as in the national media)

their mistakes, leading to the inability to attribute it to the Turks' way of life and , accepting bribes, BoKc/IIC/TS — is that the main point put forward by his Russian friends?

“

To answer these questions ‘ , we find that the Chief Prosecutor, in response to the ‘ulrose’ written for the execution of thieves,

First, despite everything that has been said, the Turks possessed and those descended from Lycurgus* could not be elevated to the throne. This famous are depicted by the most talented writers

Ia

— Lycurgus: According to the legend, he attacked Dionysus, the god of wine, x , and destroyed the sacred vines. He blinded .ret‹ l‹enrtisîni rezalanrtırtr. (çn)

Mimi Nimir!evitc Galitzine: (1771–1840) Educated at the Church of the Holy Trinity under the protection of the 11th Catherine. Later, a Russian aristocrat who converted to Catholicism. In 1792, he travelled to the newly founded United States and became a priest. He was ordained on 1 January. (Trans.)

*3 I Jka se — u kaz: (arlılc Rıs$ astrid a, Çar or Patr ık'iti's order having the force of law. (trans.)

we see that: this well-meaning prosecutor had realised that the Tsar's servants and attendants should not be treated as mere subjects. This was also the view of Peter the Great*; he said: "If, whilst in church during worship, any of my subjects were to feel the urge to steal their neighbour's belongings, they would do so right there in front of the altar." Let me remind you that the jeweller at the Palace of St Petersburg* personally handed over the crown he had been entrusted with for repair, only for it to be stolen. The jeweller claimed the very next day that he had been robbed by bandits. Let us also prepare for the days in Russia when a guard must be stationed at the foot of every lamppost to prevent anyone from stealing. It would be best to consult the distinguished Russian writer Butfıaıin, who states that *'vrat' and 'vorrnvat'*—that is, the verbs 'to lie' and 'to steal'—are the only auxiliary verbs in the Russian language.

That said, I am delighted by the so-called developments with Russia, and if we were to accept the honour of speaking on this matter, it would become clear that the differences are not so pronounced. Once upon a time, Turkish officials were renowned for their justice, which brought them great success. The honesty of our tradespeople was legendary. The Turkish nation, despite the deliberate efforts made to instil corruption within it, still savours the legacy of its forefathers, who were renowned for being good, honest and hospitable. Even today, at the doorsteps of Turkish homes, you will see Armenian travellers entrusting their valuables to the visible hand of an unseen guardian for several days, without showing the slightest distrust and without any hint of fraud.

Whether poor or rich, in the hospitable Turkish nation, the faith and honour of all are the surest guarantee of your life and property. Even our porters, who work all week long, in their bonds of
They are distinguished by their honesty and the integrity they display in all their affairs. Let us survey the Empire from end to end. Generally speaking, the Turkish people's habit of underestimating the danger posed by poverty and destitution will excuse many irregularities; the regions where people are being plundered are, for the most part, settlements that are not entirely Turkish; at the very least, the plunderers are Turkish. This is by no means comparable to the situation in other parts of the Empire or in neighbouring countries. Greed; the Turks, who are very fond of luxury, caprice and the art of generosity, simply do not possess such a disposition by nature.

*Peter I – Peter the Great: Tsar of Russia from 1682 to 1725. Known as 'the Great' or 'the Mad'. (Note)

The acceptance of bribes by certain Turkish officials, supported by the shock of institutional corruption, has not yet reached a scale that warrants concealment or punishment. Nevertheless, as you find yourselves facing the allegations levelled against our government and have come under the control of the EU, you must accept that your administration must rise above every accusation – that is to say, like angels, superhuman...

Indeed, it must be noted that, in our country, the practice of officials taking bribes and their corruption has only been prevalent since the 17th century. This is a fact, and it is all the more dangerous that honest people, whilst claiming they do not wish to lose many a family man, cover up this inherent flaw.

I should also add that, owing to the centralisation that has prevailed within the administrative hierarchy, no minister in Constantinople possesses the independence necessary to take responsibility. At the provincial level, let us also note that, having for the first time adopted larger provinces or regions as administrative units—as in Languedoc*—the accountability of neighbourhood and district administrators has consequently ceased to exist. To avoid this, the governor-general is obliged to resort to the court on a permanent basis. Let us also recall that in Turkey, due to flawed institutions, the same bureaucrats act as legislators, administrators, auditors, prosecutors and judges. Reader,

'! may well join us in shouting, like Galileo, 'But it is moving!'

›! we, too, will recognise that a significant development has taken place. Let the reader have ' let there be no doubt: the qualities of the Turkish people are so fine that, when all this is put into practice, one can only feel pity for them and this system

The Russian solidarity that is the cause of the situation can be condemned.

Although many of your leaders may be accused of corruption, this is only due to the absolute absence of such circumstances. The number of honest people who stand up against the obstacles of evil will refute the allegations of corruption levelled against the Turkish race; this is merely one of the consequences of your current situation.

Nevertheless, the passage of time and moral progress will set in motion a new series of events; self-sacrificing and honest people will enter the fray. Therefore, to summarise all that we have said regarding the Ottoman Reformation

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': * Languedoc: A region of France situated between the Pyrenees and the Rhône River. Its capital is Montpellier, . The region takes its name from the local language, 'Langue d'oc' (the Occitan language). (Note)

*2 Galileo Galilei: (1564–1642) Italian mathematician, physicist and philosopher. Galileo rejected the heliocentric model of the universe proposed by his contemporary Copernicus and, for this reason, was tried twice by the Vatican Inquisition. (Trans.)

Let us proceed swiftly and, to bring their shortcomings and flaws into sharper relief, compare the Ottoman reforms with those of Peter the Great.

Although to varying degrees, both Russia and the Turks faced the same challenges and shared the same religious sensibilities, which were both a source of strength and a cause of defeat. Initially, the difference between them lay solely in the moral and intellectual inequality of each nation. To illustrate this, here is what the Rus' inscribed on the monument to the reformer of St Petersburg:

Ille

Çtîi f2 tQ I i.rQHe *h!‹mattı* r1o*1irîiS
We, the subjects of the Empire
Etiaıtı ho.s, coınpa/riis ursis simîîliını›.s
And the aversions *of the people*
have led to the destruction of
Rarharilntis.
(The savages who were civilised—not even worthy of the name
'human', utterly stubborn bears; their subjects.)

Let us acknowledge that the Turks have their own civilisation, their own literature, their own laws and their own industry; yet this prosperity is, in fact,
.Objections. It is clear that whilst the Russians, by virtue of their geographical position, are invulnerable to attack, they are strengthening their position through military conquests, drawing the entire region into their sphere of influence and taking full advantage of international rights in Europe.: They were advancing, with every front open and within sensitive borders, towards the Jewish state.

Peter the Great began his reign in Moscow as a young man. As for the Twins, we believed that, by taking pride in our literature, we could civilise your people through our elegant language. The Tsar, first and foremost, abolished the Church's Cyrillic alphabet and had newspapers printed in a new script that had not been in use for a long time. We decided to preserve our Cyrillic script without making any changes and to keep it distinct from Arabic and Persian scripts; this, however, led to the misinterpretation of your religious texts.

"î SDcIJ tz 1îi lisLer i: (ıî‹I‹ The Tsar of Russia, who was beloved by the people, 1‹ırJc hin person-
lıK mıtıs gucu. (çn]

The Tsar introduced the art of haymaking to the people of Puslar, taught them to make products they had never made before, and established a vocational school; He forced the closure of factories producing ZOlJgİ, ÛOZ, ÇOId{J, paper, leather and sugar, and banned the import of foreign goods.

After the Battle of Navarino*, the Turks, who had been greatly weakened, opened their markets to foreign imports and developed their industries. They considered establishing several factories, but no concrete steps were taken by the relevant authorities; the administration made only feeble attempts.

The Russians permitted only European arts to enter their lands and made their civilisation available only to a small vanguard group; they did not wish to abandon their tyrannical habits, weaken their national identity, or revive their medieval peasant mentality.

The Turks, taking refuge solely in the unity of dogma, believed they could sever their ties with the past; and, believing wholeheartedly in their new civilisation, they instantly embraced the principles of the programme: the supremacy of the nation, equality, fraternity and tolerance. As this programme lacked any coercive measures, it was only natural that it would become applicable over time and through moral development.

On the 13th, Peter, with the executioner's axe in his hand, set out to inspect an empire composed of merchants, to investigate its corruption and malpractice.
'The nation's justice system collapsed. The Turks entrusted the country's internal affairs, trade and the nation's interests to bureaucrats who were reliable but utterly incompetent.

The nations carefully nurtured their orthodox hatred and sent the new recruits of Aioupa to Siberia. Once the Turks realised, following the outbreak of hostilities prior to the declaration of war, that they were being excluded from international affairs, they would find the strength to renegotiate the capitulations. As a result of these developments, the political trends that emerged, the support of the Europeans for the Russian alliance,and the loss of natural rights and the exile of certain Ottoman citizens holding foreign passports, leading to suffering and hardship. We wholeheartedly acknowledge the dispatch of the Ottoman forces allied with Greece, which instilled an indelible sense of gratitude in the hearts of all Ottomans.

*The Battle of Navarino – The Battle of Navarino: 20 El‹im 1827 in Greece, .The British, Spanish and French fleets, which had gathered in the port of Navarino, entered the harbour under the pretext of ensuring Greece's independence and destroyed the Ottoman fleet. (Trans.)

That said, if one focuses solely on material outcomes, it would be illogical to believe that the 'revolution' was a complete failure. This process of modernisation has been ongoing for over thirty years, whilst that of the Düyül: Petro has spanned nearly two centuries. Who would deny that the social order established by the Russians, founded *on* tyranny and ignorance, harbours deep-seated contradictions? In this regard, the Turks possess the superiority of principles established by their leaders and accepted by the nation; we are far ahead of our neighbours in this respect, and, as you will likely see later, these very principles we are now discussing will be the source of our prosperity and greatness.

But first, let us examine the situation of the Christians subject to Ottoman rule.

IX. — THE CHRISTIANS OF TURKEY

Ilaradaj, together with those captured from Serbia and Vi31dl‹ia, comprises a predominantly Christian population in Turkey—a mixed group whose beliefs, sentiments and customs differ, consisting of non-Muslim people. These peoples can be listed in order of importance as follows: Armenians, Ruthenians, Greeks, Nestorians, Maronites, Orthodox Albanians, Jews, Catholic Albanians, Orthodox Bosnians, Catholic Bosnians, Orthodox Vlachs of the Rumeneli region, United Armenians*, Janobites**, Laz, Eozaks (Old Believers), Paulicians*, Protestants, United Bulgarians**, etc. All these groups together do not amount to half of Turkey's total population; of this, the entirely Muslim

•2 United Armenians: Armenians who remain within the Gregorian rite to which 94 per cent of them belong, , and the Catholic Armenians who are united with the Vatican. (Note

*2 Jacobites: a people affiliated with the Syriac (Orthodox) Church. It is the oldest Christian church, founded by Saint Etrus in the year 34 AD. Although it is known as the Syriac Orthodox Patriarchate of Antioch, its seat was formerly in Marchin but is now in Damascus. The name 'Jacobite' derives from Jacob Baradaeus, who was Bishop of Edessa (Usta) in the 4th century. (Translator's note)

*3 Paulicians: A group affiliated with the dualist Christian sect that emerged in the 7th century and spread from Errenis to the eastern Byzantine Empire. The name derives from Paul of Samsat, who was Bishop of Antioch in the 3rd century. (Trans.)

*The Bulgarian Orthodox Church: Following the battles of Tuna in 1393 and Nigbolu in 1390, the Bulgarians came under Ottoman rule, and their churches were placed under the jurisdiction of the Patriarchate of Constantinople. In the 19th century, amidst the search for a national state, the Bulgarians entered into an agreement with Homa in the hope of establishing a state free from both Ottoman and Turkish rule, and adopted the name 'United Bulgarians'. (Translator's note)

the peoples of Mesopotamia, Iran, the Hejaz, Yemen, Egypt and Tunisia in particular

Here we shall discuss only three major nationalities: the Armenians, the Bulgarians and the Greeks.

I. – ARMENIANS

Armenians (with the exception of those under the rule of Pusya) live alongside Turks in the territories of Itiiçiik-Armenia; in the mountains of this country, 'Muslim Kurds' have lived since time immemorial. They are found in remote and vast regions such as Vran, Munul, Maraş, Urfa and Kayseri, as well as in various other parts of Asia Minor. As one of the oldest nations in the region, the Armenians possess the valuable history of an honest and valiant people. Unwilling to be swayed by a thirst for adventure, they defended their lands for centuries against the Medes, Persians, Macedonians and Romans. Although they eventually surrendered to the Eastern Roman Empire, which had failed to defend them, they resisted the Arabs with determination and valour. Along with them, the Seljuk Turks took control of the region

,•Through this, they realised the futility of resisting the Huns, who had settled across the lands of all Asia's conquerors, and from then on turned to diplomacy and trade; everywhere, they proved themselves capable of prevailing through their intelligence and resourcefulness. On the other hand, the Turks, not wishing to leave a hostile nation behind them, did everything in their power through decrees to offer as acceptable a fate as possible during those days of war. Throughout that century of turmoil, a part of Turkestan continued to enjoy a golden age for a long time; today, however, The brotherhood of the Turkic peoples, proclaimed from the highest platforms, has, even amidst the inescapable difficulties deep within Asia, secured a very significant role for the Turks within the new Turkish programme. Indeed, if the East, renewed, enriched and united through the opportunities afforded by its geographical context, were to reach a level commensurate with the intellect and interests of civilisation, the Armenian nation would always rank first in terms of intellect, effectiveness and industrial spirit.

Let us examine the data available to this people regarding this role. We can safely say that you believe there is no significant racial animosity between the Türl‹ler and the Emeniler. If the Emeniler do not have much confidence in Turkey's future, ordinary people may see a solution in certain restrictions

(1) Xenophon's Tiarudes-Karduhs.

Although they may give credence to Russian propaganda, it is certain that intelligent and honourable Armenians will realise that submitting to the Turks would mean losing their current opportunities and compromising the very existence of their churches, which have been respected through so much war and turmoil; this would lead their aristocracy,
militarism, commercial interests and Russian hegemony; it would mean losing themselves within proud and enduring Hellenism and, in a sense, refusing to become a 'nomadic Jew'* who does not conform to the customs and traditions of the Armenians
, to become a 'nomadic Jew'* of a certain kind.

Indeed, the Armenians remember the exile and hardships of Catholicos Nersos in Russia, and they have not forgotten the system of oppression and deceit inflicted upon Catholicos Sloiheos. We believe we have succeeded in demonstrating that, in the face of the development and success of the Ottoman Empire's reorganisation, the Armenian nation's stance must be one of sincere sympathy.

II. – DULGARLAR

Among the peoples of the Ottoman Empire, it is beyond doubt that the Bulgarians are the ones who, despite being Christian, share the greatest similarities with the Turks—both in their characteristics and in their history. The same practical pragmatism, the same behaviour, the same structural energy, the same unfailing patience, the same sense of duty, and at times the same distinctions and the same aversions. Who could deny that, were they placed in the same circumstances, every nation would be equally hard-working, honest and valiant?

Historical records from the Late Byzantine period, whilst acknowledging that the differing beliefs of both groups led to discord, sufficiently elucidate this character and its universal nature. These historical records bestow the same 'barbarian' label upon the Turks and the Bulgars the same label of 'barbarians'; according to them, the Bulgars—who were largely Turkic—along with the Ayars, the Khazars, the Oghuz, the Ilunians, the Iasyges and the Kipchaks, arrived at the banks of the Danube via the Volga at short intervals. In the year 26, the Bulgars, together with the Avars' khagan, laid siege to Constantinople. The Arabs conquered **Asia** Minor and Africa; the Bulgars, competing with them, conquered Rumelia and the Peloponnese, and

*1 The nomadic 'Ali Udi: A legendary figure on the right, whose life was cut short whilst seeking the 'faybell' pearl. The legend spread throughout Europe in the 16th century. The Jewish name for him was 'Asverus'. (Trans.)

Their king, Crum*, fashioned a drinking vessel for himself from the skulls of Emperor Nicûplıure'utı* in the year 811. Towards the middle of the 9th century, they converted to Christianity; a few years later, their king Simeon* routed the Byzantine army and routed the Hungarians, whom the Greeks had called upon for help; after besieging Constantinople on several occasions, he held talks with the Caliph of Africa** to prepare for a simultaneous attack by land and sea!Simeon also fought against the Serbs, who sided with the Late Byzantine Empire.

The Greeks' hatred of the Bulgarians was so great that, a century later, Emperor Basil I could not resist the temptation to seize the port of Bulgaroctone. After a bloody war lasting thirty-seven years, he had fifteen thousand prisoners blinded and sent back; each group of these wretched souls was led by a prisoner who had been left with one good eye."

This proved fatal for the Bulgarians; they struggled in vain to overturn the treaty concluded in 1076; in 1087, they succeeded in securing a form of independence; for some 120 years, with the aid of the knights of the Order of St John of Jerusalem, they were able to hold off the Greeks and the Turks. They killed the Latin Emperor Paul and Boniface de Montferrat, Prince of Salernitan.

With the collapse of the Byzantine Empire, these regions once again fell under Greek rule; later, during the famous campaigns of the 'Myr' and 'Turkopol'

adventurers' famous series of battles, they eventually allied themselves with the Greeks in 1332 to secure the Serbian throne. In addition to this, the wars of that period—particularly those involving the Pechenegs, the Oğuz migration to Thrace, and the Norman and Tatar invasions—took a heavy toll on the region.

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*Note: Bulgarian ruler Iturum (803–814). (Trans.)

•2 Niceplicae I. Logothetes: Nil Eforos I. 1.ogotet, whilst serving as Logothetes of the Byzantine Empire's imperial treasury between 8U2 and 8U2-b11, was appointed emperor by the civil council following the deposition of Irene. He was also defeated by Harun al-Rashid's army (633). In the Battle of Plisja, Bugai I was defeated by this force, and his army was annihilated (26 July 811). fç:ı)

•3 Simeon: f. Siz:con ı•eva "known as Simeon. Reigned 93–91, 913–92? Tsar (fn)

•A Afril‹a iJaliIesi: A£li3sî Caliph. fçu)

*5 Basil II, the Murderer: 960–9425, Emperor of Byzantium (trans.)

(J) J\lex BJanci\et, Greece-Y'u\1artistan, p. 169.

*0 John: Ivan II Kaloyar (Cizé Iean) La fin fiiran, Bti1gai Çan (197–207). (Trans.)

Finally, in order to further devastate the already ruined Arnovlltluk and Tial‹ş a', Emperor Anctronîk* allied himself with the Turks;the Serbian king subsequently assumed the title of 'Greek and Serbian Emperor', and finally, that Emperor Jeati Fa1êlolosue was proclaimed 'the most despicable of the Turks', the Bulpurs' intentions

It appears they were biding their time; they never discussed with the Ottomans the formation of their forces in Rumeli. From then on, by fighting tooth and nail, their leaders—despite the humiliating Ottoman campaign—managed, after a tense and largely wretched existence, to at least secure a tangible degree of withdrawal.

Although the Bulgars were more concentrated in the Danube region, scattered archaeological finds have also been discovered in the remaining parts of Thrace and in Macedonia; the Albanians. They are a people caught between the Muslim Slavs and the Turks. Nevertheless, the standard of living of this people, particularly in regions with a stable and wise administration, is considerably higher than that of the peoples of neighbouring provinces. Indeed, 'Rulgar' is a pleasant word in the Turkish vernacular; as for the Rulyars, despite their hatred of the Greeks, their dislike of the Slavs and their hostility towards the Ilus, we might say that they have managed to tolerate the Turks. Today, both Christian and Muslim Bulgarian farmers live side by side; this fact explains why, just as there are Christians of Turkish origin amongst the Bulgarians, there are also many Muslims of Rumelian origin who are of Bulgarian descent or, at the very least, from Rumelia. It cannot be denied that the Turks of Bulgaria were as devoted to their work as the Christians. Bulgaria possesses a unique, unifying charm. Among all the longings observed within the Ottoman army, the spirit of the Bulgarian soldiers was the most vibrant. The sight of these fertile slopes, swept by the mighty waves of the Danube, the long, slender young Pansy girls, their laughter ringing out from beneath the trees whose thick branches cast shade over the white houses. All these moments remain vivid in the heart of every Rumelian at all times, and when they are far from home, they cannot hold back their tears.

Cenelli1:łe, almost everywhere amongst the Bulgarians, particularly along the Danube, where it was easier to exploit the Russians' indifference to their plight

•1 Andronikos – i.e. Andronikos Palaiologos: Byzantine Emperor from 1328 to 1331. In 1328, he clashed with the Bulgarian Tsar Michael Shishman at Edirne; Shishman opted for a truce in 1330. When Iznik and Izmit fell into the hands of the Ottomans, he proposed peace to Orhan Bey in 1329. (Note)

•2 John Palaiologos – V. John Palaiologos: between 1311 and 1394, he ruled over the Byzantine Empire. He paid tribute to the Sultan and recognised his suzerainty (1371); the walls of Yedi-İlü (Anlatlı), which had been recognised, were demolished at the request of Bayezid. (Trans.)

In distant provinces, even in the eyes of Russian admirers, one can rely on the sound judgement of the sultan. Eusva's initiatives in recent years have been guided by this sound judgement, which characterises the Bukhara faction.

Indeed, this people—whose mindset, traditions, customsand social structure, this democratic people, despite the ravages of war, did not succumb to slavery, aristocracy, the corruption of traditions, nor the Seoul regime*; otherwise, it is certain that they would have been lost amidst the tyranny of the oppressors. There, it would have lost its language, its nationality, its pure traditions, its unity and its honour; yet, despite differing dogmas, by uniting with the same young and energetic nation, it would have seized the opportunity to achieve a humane coexistence and secure the victory of freedom. For the magic of the unspoken, family harmony and Saul's well-being must not be lost. One does not go to the Sahara to fight the Beloudji* for a few gold epaulettes. It must be understood that the friendship between the two peoples, achieved through a definitive reorganisation, will initiate the renewal of the East and unite all these elements into a strong and developing whole. The Eulgar people, too, within this framework, will play a very significant role, having settled in a highly favourable position across the empire's fertile lands.

111. — THE PEASANTS

The Greeks, as subjects of the Ottoman Empire, live not only in the Islands but also in Pindus, on Mount Olympus*, on the slopes of Mount Athos*, and in the cities of the empire. 'The total population of all these people does not exceed nine hundred thousand'. Their actions and inactions

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•1 Enoul Relimi: Russian whip. (Knut: a type of whip). (Trans.)

*2 Deloudji Beluchi: In the Baluchistan province of Pakistan, *bordering* Iran and Afghanistan (trans.)

*3 Pinde: The Pindus Mountains, stretching across northern Greece, south-eastern Albania and the region of Epirus. (Trans.)

•« Olympe: Mount Olympus. The highest peak in Thessaly, Northern Greece, at 2,917 metres. (Note)

*Mount Athos: Situated in the Chalkidiki region of Greece, on the narrowest and longest of the three peninsulas jutting into the Aegean Sea (2,033 m). In the autonomous region of Aegean Islands, which is part of Greece, there is a large mountain range comprising the Isfabul Orıodolm range. (Trans.)

(J) Taking advantage of the fact that those mentioned in the text were mistakenly referred to as 'Rum' or 'Romans' in the Turkish-French schools, all Orthodox Christians living within the Empire's territories—even those who could not speak a single word of Turkish—were included. It is clear that they wished to impose their views. The administration must prevent the spread of Hellenism and Hellenisation—which were widespread in the so-called 'Turkish-French schools' for Muslims and Christians—in areas where no such influence had previously been found. Should Hellenism under Ottoman rule have been as widespread as it was under the Komnenos and Palaeologos dynasties?

They have managed to gain significance through their own strength. Whilst many Greeks appreciated the prosperity they attained whilst under Ottoman rule, there is no doubt that the idea of 'Panhellenism' was spreading in the Balkans and Crete. Drawing on this inspiration, and fuelled by the imagination of European novelists who knew how to weave in alluring motifs, the Greeks could think of nothing but the restoration of their sovereignty and the re-establishment of their Bulgarian, Phoenician and Ionian colonies; their successors would be the Tsar's family of Russia.

Today's Helrnleins are no different from their ancestors; they possess the same film-making skills. Just as the Orçel do not favour agriculture, like the islanders, and do not plant olive trees—which are as easy to manage as the islanders'—it is because they have no slaves, On the other hand, they love seafaring, trade and their colonies; these cosmopolitan Italians, full of individualism, business acumen and a spirit of adventure, who make their presence felt almost everywhere—these sea-faring folk—were confident they would gain more through their proclamations and subtle wit than through the might of their weapons. What sets them apart from their forebears is that today they are akin to the Portico and the Academy*, the priests of Kiev and the Anacharsis of Moscow*. Let us endeavour to inform our readers about the nature and behaviour of these elements that send a shiver down the spine in the land of Hellade*.

In Greece today, all their innermost feelings, longings, hopes for the future, and the single emotion that unites these traits—which in history —the single emotion of their famously fiery individualism—is the pride of their Orthodoxy. For a Greek to fully accept something and present it to the world's admiration, it is enough for it to stem from Orthodoxy: through it, they have created a hero out of a klepht (thief), and the poets of the West have grown weary of striking the same note.

He loves Greek Orthodoxy because, first of all, it belongs to him, and secondly, it has brought him honour in the world. The days of Islen and Agesilas* are past, Plato's voice has fallen silent, yet Orthodoxy endures;

'1 Panhellenism: In antiquity, a political movement in which the Greek leaders proposed the unification of the Greeks against the Persians. The Greek orator Isocrates (c. 36–338 BC) was the foremost advocate of this movement. In the 19th century, this movement re-emerged under the leadership of the Orthodox Church and with the support of England, France and Russia, under the name 'Sacred Idea – the Great Idea'. It emerged as an attempt to revive the Byzantine Empire under the name of the Hellenic Empire. (Note)

'7 Academy: The School of Philosophy founded by Epictetus on the slopes of Mount Athos, in the porticoes (columned corridors) where the columns stand. The world's centres of learning take their name from this academy. (Trans.)

"3 Ailacharsis: a Greek philosopher who travelled from the Black Sea region to Athens in the 6th century BC. (trans.) '6 Hellas: the ancient Greek city-states bordering the Peloponnese. (trans.)

•S Agesilaus II: King of Sparta from 400 to 360 BC. (Trans.)

It stretched as far as the other end of the world and had become the envy of the fifth, or at least a great empire into which the rivers of the Black Sea and the Arctic Ocean flowed. It had been chained to the Greek alliance. Thus, there is no doubtwhatsoever that Greece, with its Orthodoxy, which has shaped its entire existence, will one day emerge like a cocoon from which a brilliant butterfly will emerge. Greece, nurtured in the bosom of Orthodoxy,
, armed by the hands of the people and clad
, it is no wonder that it regards itself as a reality and, in its belief that a throne has been reserved for it in some mysterious Holy Place, as a sacred entity."*

Ever since I myself have felt its power, pride and will to live, Orthodoxy has been the primary driving force behind the events and political turmoil in the region it has conquered. From the separatist uprisings against Poland in the 18th century, to the massacres in the Austrian Silesia and the Hungarian Slavonia instigated by the Russian authorities; here, during the Silesian uprising, the Transylvanian Sups and Vlaks, acting as a vanguard under Russian command, attacked the Hungarians; here, the resistance the Greeks put up against their Western oppressors:
*It is well remembered that in 1855, the French and the British were forced to act as gendarmes after they had rescued the locals at Navarino.

Why this behaviour, which appears irrational on the face of it? Why do they put forward the argument that they were the earliest children of freedom, whilst at the same time exhibiting a tendency to conform to the tyranny of others? This behaviour, to which they adhered, had become so deeply ingrained in them, intertwined with Orthodoxy's inherent tendencies, that it had taken on the form of a distinct and ambitious personality within the concrete, material structure that has materialised today.

In truth, if one were to examine the Cretans' plight: it suffices to acknowledge the incomprehensibility of the existence of a deep and pernicious cause that has dragged them into this heart-rending struggle.

Greek newspapers write: 'The Cretans are fighting for the sacred cause of their independence. Driven to the very limits of their strength by Turkish tyranny, they have sworn to die or to take their place in the bosom of the motherland.'

Let us examine what this accusation of tyranny levelled against the Turkish administration actually means. This administration, as far back as two centuries ago, in 1669

(1) As previously noted in our analysis, the acts of oppression and cruelty committed by the Turks—

Amidst the celebrations of the Cretans, who had narrowly escaped the heavy yoke of their oppressors, he was taking control of Crete.

And these blessings were well deserved, for the new ruler, in accordance with the customs of the island, granted privileges; and these privileges had never been revoked or curtailed. On the contrary, in the years prior to the uprising, the governing councils had granted additional privileges, such as a Christian police force and significant commercial concessions.

Did the Turks impose an additional tax burden on the Cretans? Not at all. They paid the state the same amount in tax as the Christian farmers.

Did the Turks hinder the use and development of the Greek language? On the contrary, in Crete, just as on the other islands, they accepted the Greek dialect that had become the general and official language in that region.

Did the Turks hinder the development of material prosperity on the island? No; the Cretans, along with the idea of constructing the first new roads, rose up in 1858. Nevertheless, Crete's economy and agriculture remain far more stagnant than those of Euboea and the rest of Greece.

Did the Turks adopt the Christian faith, or did they, like the Poles and Russians, have their Orthodox weddings officiated by imams? Not at all. The Orthodox Church flourished and grew in strength under Ottoman rule; at the same time, it enjoyed such freedom in its practices that, in recent times, when Turkish Muslims converted to Christianity, the Turks showed no sign of any other emotion apart from a certain appealing neutrality.

Did the Turks confiscate the Cretans' property and force them to exchange places with nomads? On the contrary, they opened up the state-owned forests and pastures—formerly managed by the Venetians—for the Cretans' use.

Did the Turks torture, flog, hang, shoot or burn alive the Cretan youth whom they suspected of thinking freely? In order to ensure that the accused could be treated fairly, they introduced a system of justice based on reason and sought to win over the guilty through kindness.

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*1 Euboea – the island of Euboea: the second-largest island in the Aegean Sea after Crete. It is separated from the Greek mainland's Attica region by the strait of Egriboz. (Note)

No, it was neither material deprivation nor the harshness of the administration that drove the Cretans to revolt. Nor was it the greed of imperialism or the desire to return to the glory days of the past: a people mired in ignorance cannot, even a thousand years later, be stirred by such longings and passions. The only force capable of mobilising these masses was the Orthodox pride and religious fervour utilised and safeguarded by the Russians.

Similarly, the prolonged nature of the uprisings in Crete should not be attributed to the Greek generals. The very idea of the rebels forming any kind of mass force, particularly in a country where transport links are difficult, presupposes the constant availability of food and ammunition supplies. The Greeks may be able to avoid some engagements; however, should their bases come under attack, they will be forced to fight. On the other hand, as is well known, since the mountains of Crete are covered in snow, they offer no shelter to the rebels. The problems of winter quarters are so severe that, from autumn onwards, they cannot hold out there without the intervention of the Holy Synod of St Petersburg* and the tireless efforts of its diplomats.

In our view, the protracted nature of the uprising must be attributed to the manoeuvres carried out by skilful hands and to Europe's meddling. To prove this point, we believe it is necessary to delve into the finer details of the war. Firstly, we do not hesitate to call the farcical displays of submission played out as the war approached, and the pro-war demonstrations that continued throughout the summer, 'war', nor to say that they have left a bitter taste in our mouths.

Aware that we must always respect the opinions of others, we find it distasteful to characterise each of them as 'Turkish nationalists' or 'rebels' who have lost their lives in *the same manner* as the first of their kind. Let us say straight away, then, that this exhausting farce—in which diplomacy, like Hızır *deus ex machina*, intervenes to help those who have always been caught between the warring parties and those who have not been defeated—lasted only a single month.

For the following week and throughout the year, nothing was done apart from efforts to *bring peace to the island*. Porte's* approach to the rebels in this manner

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• The Holy Synod: The highest religious authority in the Orthodox Churches. It assumed the role of Patriarch in 1720 following Tsar Peter the Great's religious reforms. (Note)

*2 Porte Sublime: The Sublime Porte. That is, the Bâb-ı Ulî, the building in the Ottoman Empire housing the Grand Vizier's Office (Prime Minister's Office), the Ministries of the Interior and Foreign Affairs, and the Council of State; *also known as* the Ottoman Hülûmeti. (Trans.)

What was the reason for this behaviour? Naturally, it was the desire to remain faithful to the Ottoman tradition of tolerance, and also because he was unsure of Europe's stance. His Excellency Ali Pasha's sound judgement in demonstrating the extent to which Russian ambitions might go. The Grand Vizier and His Excellency Hüseyin Pasha rendered great service to the nation and to humanity.

However, this uncertainty regarding **our position** is creating a rather serious situation.

Surrounded by pro-Russian principalities and the princes' inability to… Turkey, which was not responsible for the ongoing aggression and invasions, was forced to back down from the successes it had achieved against the Laradağ forces; by leaving the seven castles—monuments to the victories of its forefathers—to them, Turkey, with its own hands, strengthened Serbian power; finally, Turkey, the sole Muslim power amongst the Christian states of the Austro-Hungarian Empire *(*according to *de Jirre / ûu#uka*) *and*, in accordance with the principle of 'offering bread to those who throw stones at him' (as per de /octo / ailen), the sole Christian power; the only utopia that can be equated with the incomprehensible, inhuman and equivalent to surrendering to Russia—there is but a single utopia. And we are being subjected to internal discontent!

Nevertheless, to avoid making an already bleak situation even worse, let us move on to other matters and examine Turkey's rich resources; its army, its combatants, the mindset of the Turkish people, the richness of the land, the existing laws and principles, the elements of the Ottoman Constitution, our duties, and finally, the 'Europeanists'.

It is clear to the reader that Turkey's views on local needs are, first and foremost, the needs of the vast majority of the Ottoman peoples. If we were to disregard these views, we would paint a distorted and erroneous picture—one devoid of any signs of life or movement.

These views, moreover, are the tangible and concrete results of the education the state has provided to its peoples since the Tanzimat. In this respect, they constitute the best possible response to the accusations of shortcomings levelled at the Turks

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• Emin Ali Pasha (1815–1874) was one of the leading statesmen of the Ottoman Empire during the Tanzimat period (1835–1876). During the reigns of Sultan Abdülmecit and Sultan Abdulaziz, he served as Grand Vizier five times and as Minister for Foreign Affairs eight times. He finalised the text of the Reforms and, by order of Sultan Abdülmecit, had them brought into force on 18 February 1836. (End)

The response is as follows: They demonstrate the vitality of this country's adherence to the principles proclaimed by our leaders.

What I have written is, in fact, more concerned with folklore than with politics: whilst the 'Firk's' aim is to secure their future, in addition to their historical rights, I feel it is necessary to describe their present-day spirit. We should not be held responsible for the ideas and tendencies fostered by 'farızin'at'.

X. — THE REASON FOR THE EAST, AFTER TÜRII OR DUSIJ

When Corneille* describes a night-time scene against the Moors*, he has Le Cid* utter the following lament:

> Oh! How many deeds, how many glorious triumphs
> have been lost amidst the turmoil of war!

However, Le Cid and many other European heroes have never been without poets or historians. Only the Ottoman Army has always fought in the shadows; neither during the thousand-year war waged against the whole world, nor in your time, has any pen acknowledged the heroism displayed by the Turks
.•. With scant resources in hand, these noble-headed and valiant soldiers, who suffered thousands of casualties whilst passing through inhospitable terrain, were they ever granted a commemoration worthy of them? What drove them on? It could not have been the desire for personal gain, promotion or victory – no, it was simply the awareness that they had to endure the hardships of their duty.

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*1 Pierre Corneille: Along with Molière and Racine, one of the three greatest figures of 17th-century French theatre.

\ One of the Azars. (Trans.)

*7 Candle-lit scenes: the Berbers and the Tuaregs; the indigenous peoples of North Africa. (Trans.)

"3 I.e Cid: Corneille's tragicomedy, first staged in 1637. (trans.)

(It can generally be said that the Ottoman Empire was sufficiently stable; the bloodshed that followed the Crimean War has, in our time, become a thing of the past. In fact, let us recall that in 1815, half of the officers were those who had lost their courage due to the events of 1828; let us also recall that the new army was proving itself for the first time on the Danube and at El-Mina, alongside British forces.In Anatolia, many of the European officers commanding our troops or serving within the British and French contingents knew neither the East, nor our customs, nor our national character, nor the specific instincts that drove your 'Turks, Albanians, Humelili, Kurds, etc.

My aim is to highlight the characteristics of the members of our army, to convey the spirit of the Turkish nation, and to confirm the nobility of our humanitarian and military objectives. Under all circumstances, I shall endeavour to uphold the hallmarks of the Ottoman spirit. It is to demonstrate just how groundless the claims of the Ottoman Empire's systematic enemies are.

The impression formed by a foreigner who observes the Ottoman Army is shaped by its sense of discipline, the stability of its organisation, and the strictness with which its soldiers are disciplined. The European's astonishment grows when he realises that there is absolutely no possibility of the Disciplinary Board being convened in our ranks. Over the course of a year, a colonel may find himself compelled to impose disciplinary action in only two instances of misconduct, or, more commonly, in cases of minor service irregularities.

'What have you done, Uğursuz!' the officer accuses him.

"Cheito ntı oıi‹1zm â[en flynn" – "I gave in to the devil, sir," replies the accused; and the inquiry generally concludes with a lengthy lecture from the commander, much like a sermon.

With the exception of a few cities where morale has been somewhat dampened by the influence of foreigners, the provinces provide your army with ordinary, honourable and splendid young men. With their characteristic cheerfulness, these young men become regular soldiers within a month, for the Turkish nation is, by nature, a nation of soldiers. This innate soldierly spirit is also evident in our *reserve forces*; these men are generally ordinary soldiers and

*1 Redif: The reserve troops of the Ottoman Army of the late period, who served as conscripts after completing their military service. (Note)

almost all of them are married; for they alone are exempt from militia duties and must work to support their families. There is nothing more heart-rending than hearing these Redifs, *as they join* their *comrades,* chanting 'Ey Naziler, the path is clear!'

Despite the 'hardship of the campaign', to understand the loyalty of these reservists—who were the Empire's most vibrant and militant element—one must view the city as part of one's own family and the homeland as the mountains of one's birth, and be familiar with the tastes of the Ottoman household. Indeed, in 1861, during the great battle of Hekas in Taradağ, it was the banner of these reservists that was awarded the green cord of the Order of Osmaniye. In the same vein, in 1866, alongside the Egyptians, it was the Izmir reserve battalion that was sent to what was known as 'Arkadion' in Crete.

In Iaradaig, in 1861, following the Martynik War, several groups of reservists were chatting cheerfully. When they saw me passing amongst them, they called out to me and, after exchanging pleasantries, indicated that they wished to convey their views on the war to me.

- 'Well, what is it you wish to say?' I asked.

- "We want to fight at least once every three

days." "And why is that?"

"We have fields and pastures in our villages that sustain us; we know that the war has only just ended after a series of battles; we want the commander to recognise our efforts and to trust us."

'Well then, that was the moment when they had all the reinforcements assigned to their own regiments. I also added that I would convey their good intentions to Circassian Abdi Pasha.

Yet, seeing such people—who had been longing to return to their homes, who had endured this for two or three years, and who had been able to bear the pain of separation from their family hearths and the hardships—has always
; it is hard even to imagine such a thing in Asru{aa.

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(4) The longing for one's homeland is never present amongst the army's units.

*1 Ikadion: A town in the north of Crete, situated on a hilltop.

Cretan Mustafa Pasha, sent to the island due to the uprising, landed at Imastia, the rebels' command post, wearing the Ottoman and Egyptian sashes. As the attackers entered through the breach opened in the western wall, those inside blew up the entrance to prevent their escape. (End)

However, as Turkish patriotism deepens, the adventurous and warlike spirit of the old days is beginning to stir. In the West, all Turks are regarded as Ottomans; yet for us, this word evokes the memory of a man who has seen the world, passed through the cycle of life, mounted a horse true to himself, and found his place in the vast expanse of the homeland, his songs echoing through the mountains.

This is a new social reality for Turkey. It has not yet managed to overcome the seeds sown by a thousand years of war; the people's innate talents—such as their military prowess—have been left untouched.

In reality, the Turks, who suffer from inadequate communication routes and, at times, insurmountable difficulties in the distribution of provisions, are unable to carry out large-scale relocations due to the sheer number of their people and the lack of a railway network.
The European armies are in dire straits. With their *meagre rations of* meat and rice – the Turkish soldier, who cannot do without rice, is in high spirits as he sets out on campaign. Carrying hardtack and thirteen cartridges, they trudge under the weight of their load, covering a route of twelve 'Irene' (leys) a day, with a pack of mules laden with supplies following behind. A battalion, with the remainder of the ammunition and hardtack on their backs, accompanied by twenty-five or thirty mules, constitutes the entire marching tactical unit. Generally**, Turks** do not like the regulation rucksack or carrying it. Their canteen, cartridges, hardtack, a bit of soap, and a change of underwear—all stuffed into a single bag. All marching and combat preparations are complete. A piece of leather, cut to fit the fingers and the palm, facilitates movement. After a long march, the soldier lights a fire on top of any pile of branches the soldiers have gathered, takes off his sweat-soaked shirt and trousers, and falls asleep in peace.

Do not attribute this carelessness solely to necessity. Amidst the sounds of marching or gunfire, you may often see a soldier throwing the flour given to him in place of bread onto the ground: if you ask him why he is doing this, he will reply:

'They only allow us to carry thirteen cartridges, so as I've managed to find a few more, the load has become too heavy; for the sake of lightening the load, I'd rather get rid of the flour.'

"If we were in their shoes, we'd throw them away in the same way mıydın?"

't Lieue: Liy, the distance to be covered in an hour, G I(m'lil: the end of the length. (trans.)

- “But if we had made them carry their loads from the very first day, it would have left less of a burden for the days that followed. Allah is Most Merciful!”

The indomitable nature of our soldiers must not, however, cause those in command to forget that an army’s dedication increases in direct proportion to the importance of the objective it pursues. By taking care of the well-being of its soldiers, our state will achieve significant results, even whilst maintaining the appearance of perfection—much like the soldiers on the front line, who, from the heat of the day, are suddenly plunged into the chill of the night. On the other hand, not all soldiers of the Empire are regulars. Whilst the Arabs, Turks, Greeks and, in particular, the Albanians are distinguished by their dignity and patience, the Turks of the provinces of Bithynia, Pontus and Phrygia are somewhat more inclined towards comfort. *A* few well-to-do Albanian *families* – rejoicing in the hope of a monthly allowance – seem to have a particular fondness for a meat dish and halva.

A notable difference can also be observed in the character traits of the peoples who came under Ottoman rule. The people of Northern Albania or the ‘Guegne*’ region were impetuous and undisciplined in attack, yet did not display the stubbornness one might expect from their ancestors. Albanians from Epirus* or the ‘Tosk’ region, whilst less successful in battle, behave with prudence and intelligence throughout the various stages of combat. For instance, a handful of Tosks trapped in a fortress would rather blow it up than surrender. The Roshnali display the full vigour of their fighting spirit and, for the most part, the enthusiasm characteristic of the Pomak tribes and the Turks along the Danube. The Turks of Kirdjali, Ilira and Gümürdjina – as well as the Albanians of Gümülcine and Drama – are patient whilst under fire, yet fierce in battle. The Arabs, who are unrivalled as cavalry, are excellent infantry on the front line, but are certainly less successful as marksmen. To believe in the nomadic Arabs’ instinct for organisation on the front line, one must consider them as the enemy

*1 Bit:nya: The ancient and modern name for the geographical region encompassing the provinces of Bursa, Izmir, Salyarya, Bilccilt, Iznik, Düzce, Yalova, Bolvı, Kastamonu, Bartın and Zonguldak in the eastern part of Anatolia. (na)

•2 Pontus: The geographical region encompassing the central part of Anatolia and the coastal areas of the Aegean Sea—
(Note)

*3 Phrygia: The region of Anatolia situated between the upper reaches of the Sakarya and Mendees rivers. (n.)

•4 Ceg (tieny): The region of Northern Albania (Shkodër, Tirana, Elbasan) inhabited by the Ceg, one of the ethnic groups of Albania. This mountainous and isolated region is more conservative than the Tosk people in the south. (Note)

*5 Epirus-Tirana: The mountainous region between Albania and Greece. (Trans.)

(1) 1°omali, a Slavic settlement in the region of Valjdonš’a. (2) Itirdjali, the name of a Turkish militia in Macedonia.

*6 Ilırcaali: A town on the Orda River in South-Eastern Bulgaria. {Translator’s note}

As they advance, one must observe them marching in step to the *'Hossah'* march. The Itürt, who do not feel at ease on the front line, are taken by surprise in mountain warfare and ambushes, as well as by light cavalry charges. The 'Diirzi*' fight well in both attack and retreat; they charge with all their might and resist stubbornly. Finally, the Itumeli and the Anatolian Turk combine within themselves all the outstanding qualities of a fine soldier. With superior marksmanship, they are as effective in defence as in attack, and as successful in the front lines as in the rear; they are, in the truest sense of the word, steadfast and know how to combine this with a cool head.

To understand the true nature of the Turks, *who* shone in the past and continue to do so today, one would have had to witness the Zeybeks fighting against the Harağdalılar during the 1861 campaign. In the battle of *Yeni-kent and* Yeniköy, after capturing the enemy's trenches, they became so engrossed in pursuing the remnants that, having strayed from the main force, they themselves suffered heavy losses. This served as a lesson to them: from then on, they would be very careful soldiers.
and they became the Liaradaglis' worst nightmare. The most amusing part was the Liaradaglis' shouts, which carried all the way down from the mountain peaks; from such a great distance, the voices of these mountain folk could reach us thanks to the extraordinary power of their deep-throated voices. They boasted of their Zeı'belc1eri, driving the Albanians into the ground: "Hey!" they would shout at us, "a barefoot, bare-kneed Turkish man (a 'tır *7-e'ıbek')* is worth a Karadağlı." 'One hunter from Sırac is worth three Karadaeli, but one Karadaeli is equal to ten Albanians.'

I do not agree with what these Karadağlıs say about the Albanians—their enemies and neighbours, whose worth is proven and beyond dispute; however, taking advantage of the opportunity, I wish to highlight the Karadağlıs' extraordinary courage; it would be impossible to say the same of the Cretan guerrillas. Although the last Battle of Itaradağ was a masterpiece, whether from the perspective of the defenders or the attackers, I am compelled to point out that the Cretans are struggling against the feeble attempts of those who seek to cast the whole world into darkness. They are still the Greeks of Ilyada, who cannot fight without having all the gods of Olympus and the earth on their side.

Before moving on to the examination of the armed forces of the Ottoman Empire, I would like, with your permission, to share a very significant incident.

•1 The Druze: A religious community scattered in small groups across Syria, Israel and Jordan. (Note)

"2 Baş‹hozuk: Civilian fighters who joined the ranks of the Aske‹le‹î's ancestors. tçnJ (I) Zei>eks, Ionie (Iyoriva – Dat Anedolu) 'Turks'.

During the Battle of Yeniköş, which I mentioned above—in mountain battles where foot messengers were generally very late and often got lost amongst the ranks of the marching columns—one of the misunderstandings commonly encountered arose. Ten thousand Turks, arrayed in ranks, attacked a steep rampart defended by ten thousand Montenegrins, whilst our flanking units were left unprotected. The first battalion of the reserve forces, sent to direct the main assault's intensity towards a specific point, unfortunately deviated from their assigned route and served no purpose other than to widen our front. The result was a fierce clash, and as forces of equal strength charged from opposite directions, the shaken wall seemed on the verge of cracking under the pressure of the enemy's advance. The officers' voices could no longer be heard, and as all our available forces had been thrown into the battle, it was impossible to alter the course of the attack; yet, in a manner that might have been gentle—or perhaps fatal—for the troops of another nation, the Turkish front began to waver and veered to the left. The soldiers' instinct had done what the front-line commander could no longer do: hundreds of soldiers had concentrated their strength on the desired objective and the ground had crumbled beneath their feet; the Turkish ranks were surging forward triumphantly through the breach.

These events undoubtedly serve as proof of an indomitable spirit in the face of adversity

and a growing sense of pride in the face of adversity. I wish to dwell on this characteristic, which is a highly
superior quality of our army.

Just as heating systems require more time to warm up, so too did various military units show little enthusiasm at the outset, whilst others, sensing that their enthusiasm was waning, joined in the effort.

Drawing inspiration from another section of the same war would capture the reader's interest.

Our army had set up camp right at the foot of the rampart we had captured with such difficulty just two days earlier. As a section of the Itaradağlıs had taken up position on a hill higher than ours, they were threatening our forward forces and we were in a difficult situation. This hill, which was quite a distance from where we had set up camp, was cone-shaped, and the plain in front of it was so narrow that it could only accommodate about fifty men. Circassian Abti Pasha decided to drive the enemy out of there and to ensure that the front lines of the hill were secured. An hour before nightfall, one hundred and sixty of the bravest men from Rumelia, led by the esteemed Captain Fagıp Ağa,

, took up positions around this point and on the slopes of the hill, constructing as many shelters as they could. Each rebel took cover behind stones, forming a series of shelters stacked one upon the other, and within a short time the summit of the hill was filled with the sound of gunfire
. The Montenegrins observed these preparations and made their plans accordingly. As night fell, Klirko, the commander of Prince Nilci's forces, gave the order to launch an attack. Five companies charged towards the well-fortified fortress. Each
As always, they charged with all their might. From a short distance, they came under fire from the Turkish volunteers; in the blink of an eye, some fifty of them tumbled over the precipice. A few mortars amongst your vanguard pounded the roofs of the barracks; the Itaradaglıs hesitated for a moment, but shortly afterwards, *a voice rang out: 'Let's charge!* 'Let's advance!' a voice rang out; then silence fell, and nothing could be heard save the roar of the storm, the rumbling of the rocks as they tumbled, the sporadic yet deadly fire from those defending the pass, and the occasional explosion of a mortar.

The attack on the strait continues, with the attackers seeking to overrun our soldiers' positions. They were raising their powerful fists in a frenzied manner; some were having their chests pierced by bayonets, others had become lost in the labyrinth and met their deaths there, whilst those who had not yet found a place on the plain were taking their positions. Finally, the fire from our mortars carved such huge gaps in the ranks of the attackers that they were forced to retreat; as they retreated, they were still firing at the dark silhouette in the distance. An hour later, from the spot where a flare—like a rallying signal—flared up, Mirlo's voice boomed like that of Stentor: *'Hodevotito!'* The Black-clad ones answered this call and advanced towards the fortress, surrounded by a ring of fire. '*Howie vamo za* verou' ('Let us march for our faith!'), Mirl‹o's voice roared once more. At this call, the fire grew even fiercer, yet the ring of fire could only advance a single step towards the castle. Mirko cried out, "Let us march for the faith and for the **Holy** Orthodox Church!"; yet the ring of fire was no longer moving. Only a powerful voice, emerging from the depths of a Slavic cave, replied to the speaker: "Mirko, if you wish to die for Orthodoxy, lay down your torch and join us." The attackers' fire had begun to wane. Mirko, mocking them, accused them of standing motionless in the darkness of the night—where the rocks were shrouded in shadow and only God was recognised—for the sake of God. "O Turks, heroic Turks,

*1 Stentor: In the Battle of Ruva, a Greek who could bellow so loudly that his voice could be heard from one end of the field to the other. (pl.)

'Crush these traitors along with their beliefs!' he roared. In response to the commander's fury, after a few hours had passed whilst they were gathering their wounded, the fire of the Eaıadaglıs had now become erratic; the sun was finally rising over the pale and weary faces of the defeated soldiers, scattered amongst the Slavic corpses strewn along the edges of the battlefield.

Let us now consider an event of the opposite nature: the Cretan uprising. In 1C67, in the east of the island, we had been holding the Lakidi plateau—which we had captured five days earlier—and several hills on the island for five days; we were awaiting the arrival of ammunition to deliver the decisive blow. Opposite our strong defences, the Greek army of General 64irambel1a had taken up positions on the hard-to-reach Jeremıado Hill. I was acting as the chief of staff to Serkoch-li Pasha; together with the other senior officers, we were heading to the forward lines of our left flank to go over the final details of the battle to be fought the following day. He had just issued his final orders when we were met by a heavy barrage of fire coming from the direction of our right flank, echoing through the mountain passes. The receding nature of the fire suggested it was friendly fire from a distant highland position. The intensity of the fire indicated that a large unit had come to the aid of the Miranibellas. Indeed, this was the Byzantine column, numbering approximately five thousand men, composed of volunteers from 'Unari, Sfakia, Selinu, Izo, etc.' Was Bysanthios, rather than catching up with the Miranbella brigade, planning to stage a crossing manoeuvre at Ghiurghi (St George's Pass)? This was a mistake that could undoubtedly be attributed to the Greeks' well-known tendency towards individualism; like his fellow Bysanthios, he wished to shine in his own right. Be that as it may, this situation necessitated a change to our plans and required us to direct our main force towards San Lana. This necessity did not sit well with our officers, who had been working on a plan that had been painstakingly devised. The following day, with the two battalions at my disposal, I set out to take up positions suitable for the new situation.

(11 Serkhoch means 'sar hos'. For a brave man who dies, such a scant tribute is hardly worthy of being used in this manner. Poor fellow, I shall find a wife for him. Do not interfere; this is a matter that will lead to the kind of misfortunes that befall those who meddle in such affairs.

"1 Sfakia: Girit'in GB'sında Hanya'ya bağlı dağlık bölge. (çn]
•2 Selinc Selne: A village belonging to Han. (Note)
•3 R!zo: A village affiliated with Katıdiye. (Note)

The new arrivals had taken up positions in the trenches they had dug across the three winding passes leading to Aya Yors; having crossed one of the fronts, they had established a position at this pass. However, the battalion that was to launch the attack had not yet reached the front line, and I was wondering what their fate would be
; this battalion was a Kurdish unit under the command of the elderly Ali Ağa.

I pointed out the target to the battalion, accompanied by encouraging words. I watched in astonishment—and even with a touch of indignation—as the soldiers looked at me; it was as though, in my attempt to encourage them, I had insulted their bravery. Immediately afterwards, with a sense of relief, I was struck by the sight of the vanguard of the first company, with a slight flanking manoeuvre, seizing the designated objective despite the intense crossfire. After this, whilst I had not yet reached that point to determine the target for the assault, the second platoon had already charged towards it. The third platoon advanced from the descending slope and passed a point higher up and further away
and each company took up positions ahead of the one that had previously occupied them
, thus continuing the assault; this tactical
advance was moving so swiftly that I was finding it very difficult to keep up with Ali Ağa. Finally, the advance halted to take up positions.

'What are you doing, lads?' I asked. 'Why, wait a moment—it seems to have gone awry since I last checked.'

'The unit below the peak where our commander is located is approaching,' they replied, and
they replied in a hushed tone: 'It's impossible to fire, because we can't see the enemy's positions.'

This means that the enemy cannot see you.

- So,

- So it comes down to the bayonet.

- That's another matter; so come on, let's go.

Before we could even open and close our ranks, the Turks had scaled the enemy trenches and attacked with such ferocity that they left us with a heap of dead and wounded. They were all forced to flee; they were pursued so relentlessly by our troops that they only managed to halt some eight kilometres further on.

In this epic battle, the second battalion, which provided us with strong flank support, captured five towns, but the heroic troops of the 16th…

trumpeter were lost; they take comfort in the fact that he, too, was an Anatolian Turk.

Naturally, the following day our troops attacked the rebels at Liambella. Our encirclement manoeuvre would have been highly successful had the Miambella unit not disbanded after losing some twenty men; ten days later, the rebels surrendered two thousand rifles to the authorities. This outcome did not sit well with half the readers. The Crete uprising is, first and foremost, a rather murky diplomatic issue; the success of the military operation played only a secondary role.

Finally, let us point out that the various forms of Turkish nationalism are not bigoted, and let us also state in passing that our nationalism is not the result of our religious bigotry, but rather a reaction to Europe's eternal hostility. It is the Turkish soldiers, returning to their homeland, who carry the ideals of progress and tolerance deep into the heart of the country. Today, I am certain that a European officer who behaves arrogantly towards the Turks would be reprimanded by them, and that he would encounter from them nothing but docility and obedience. The Turkish soldier masters not only discipline and efficiency but also naturalness; note, however, that the great measure of wisdom he displays stems entirely from his level-headedness and self-control, rather than from any reckless bravado. To recognise the true nature of the Turkish army, you must remember that the composure, common sense and dignity of your soldiers must also be demonstrated. If a general has not earned the trust of his men, and if changes in command and withdrawals demonstrate the commanders' incompetence, and if they are being sent to their deaths on unnecessary fronts, they will realise that the desired self-sacrifice will not yield commensurate benefits, and their loyalty will diminish accordingly. Give them a year's respite, as you did with Örni Pasha; with a commander who knows them and whom they know, and with the experience they have gained, you will see that their minds have opened and their self-sacrifice has increased.

Allow me to turn my attention to another matter: the fact that your own forces, operating within the quotas of foreign units, have demonstrated their inability to succeed in various trials can only dishearten us. The mountains of Van and Kurdistan. It is true that they have shown very little adherence to military discipline; the fact that an armed crowd rushes to the commander's tent to convey a single order completely nullifies all notions of order and discipline acquired in Europe; from this arises insubordination—what else can I say? It would be childish to draw conclusions from this. In the twenty years I have been on duty, whilst under arms, I have never witnessed either a mutiny or any act of insubordination. One must be trustworthy, honest and approachable; as far as possible, one must assign duties to capable Turkish commanders

(wherever they may be) and managing everything through headquarters—that is the secret of ‘ethnic quotas’.

* * *

Nowadays, there can be no thought more naive than to attribute the physical and mental decline of the Turkish nation to the pandemic. Someone hearing these pre-emptive explanations for the first time might assume that the Turkish population has been ravaged by an epidemic or that there is a deep-seated corruption poisoning the very sources of our existence. However, as both these assumptions are untenable, one must, unfortunately, surmise the origins of these ill-intentioned views, which are so widely propagated in Europe. Indeed, how can it be claimed that, following the new reforms introduced in Turkey in 1855, the Ottoman Army possessed a kind of gendarmerie capable of meeting the requirements of a standing army? As is well known throughout the world, our gendarmerie is larger than that of any other country, even in small states.

Apart from the 12,000 regular police force, the number rises to as many as 60,000—that is, twice the required number—owing to the dangers of foreign propaganda, which the capitulations have resolutely prevented us from countering. As for the main force, its core element is well known, and Turkey has never compromised on this. In 1855, in addition to the five Turkish corps in Europe—namely, Dobruja, the Danube, Virlin, Shumen and Halkin— in Thessaly and Epirus, a division each; in Kosma and Herseli, a division each; a division on the Serbian Itaradağ border; one at the exits of the Istanbul Strait; and another in Guit. An army that was reinforced twice at Itars, the corps at Batum, the Bayezit and Van regiments, the Oltu regiment and the Erzurum reserves should also be taken into account. To these should be added the Baghdad
corps and the brigades stationed in Syria, Ilekari [Lakkari?], Kurdistan, Tripoli, Hijaz and Yemen should also be added. In addition to these, there were also the garrisons at the Imperial capital and other centres
, as well as the fixed artillery units and coastal artillery.

Notwithstanding this, whilst Turkey was fighting against the ‘Vitlin’ölen’ hulina’* across the entire Danube front, and subsequently in Epirus, Thessaly, Batum, Anatolia, Mingrölie’*’, Kirmandu and Mesopotamia, at almost the same

(i) In this figure, we do not include the militias on the borders of Athens and Itaradağ.
*4 ‘idin: a border town in the ltB of tIuIgaristan’. (Translator’s note J
*2 Sulina: a town in the Kl2 region of Romania, on the Juna Delta. (Trans.)
*3 iViingrölie — Meg ıelya: See p. 81, "6.

It is also urgent to clarify how, at that time, he managed to find suitable locations in Güzleve, Sevastopol, Kerch* and Yenil‹ale*.

We shall leave this explanation to the reader. The Turkish army's armament is, above all, limited by its material resources and the supply of war materials from the battlefield. Thus, in 1855, excluding the quotas for the Egyptian and Ottoman legions, the naval forces, the gendarmerie and the irregulars, Turkey had 400,000 soldiers under arms. Furthermore, this figure represents the number of men Turkey can conscript and sustain without causing significant damage to its agriculture and, consequently, its economy; it is also known that the call-up of the second-wave conscripts was carried out only in small batches and as a last resort.

It is also clear that none of our divisions have been disbanded since the last war: they have been reinforced with numerous new divisions, such as the Hosisarlakilei, the Syrian Riflemen, the F3ağrlot and the 'l'esnlya Hunters, the Hermes and the Syrian Cavalry. Finally, the *Bakr* gendarmes and police units have joined the 7th battalion and several companies of the Ilüzetil Jaiiúar, and the number of personnel is increasing day by day.

The total strength of the Ottoman armed forces is not limited to these units; when the call is issued, conscripts are also called up from among the fighting elements of our population. This is in the best interests of Turkey's defence and development. Indeed, it is well known that the regular conscription system was maintained through the cooperation of the Muslim provinces, whilst the other regions relied on the contributions of volunteer militias *[*b‹clìì-11r›zoiits — irregulars]. At the outset of the Down Campaign, before the arrival of the Fuls and the Isis, one hundred thousand 'başibozuk' rose to arms at the first call from the Bâb-i Âli. The State could not make use of this vast force; yet the sight of the troops, with their astonishing variety of uniforms and weapons, drawn from the same ideology across European and Asian lands, was striking. Amidst the vast, turbaned and stern-faced ranks of the Ottoman Empire, amidst the cold pastures of the Taurus Mountains, the throng of Zaza tribesmen under the command of the heroic *Kat o Fathrua* and Fatma; the nomads, whose distinctive traits spoke of the simplicity of their ancient customs; the Laz and Georgians from Holhis, with their flat-cut warrior attire; and,

*1 Flertck Ileri: In the Republic of Ultrayna'riin IIiri m Üzerlt, on the eastern side of the peninsula, a íienl. (trans.)

*2 ïenikale: a fortress situated very close to the town of Keric, in the interior of Eoyazl. (Translator's note 1)

built on a hilltop, the armed Ainavut of Epirus; the Syrian Druze. The Türl‹men and Yörük tribes of Adana; the cheerful Zeybeks of Ionia in their splendid attire; the people of Pomal‹lat and I‹hrcali with their glittering belts adorned with weapons and trinkets; and, beneath their rags, the Arabs who upheld their honour befitting the conquerors of the world.The Arabs; the remnants of the old Sipahi cavalry; the Labile, whose names are scarcely remembered; this vast crowd, having forgotten their fields, homes, pastures, tents, clans, feuds and blood feuds, was throwing itself, in unison, into the national war, *the jihad*
—jihad. As we mentioned earlier, the state could not utilise all these forces. At that time, marching columns and front lines were the standard tactics: how could such undisciplined and poorly armed masses possibly be made to follow this tactic? The chaotic nature of the situation, combined with a defensive war, the need to rely on the resources of one's own country, and the burden of feeding such a vast number of people, would have rendered the entire endeavour futile. For this reason, despite their numerical superiority in Asia, the vast majority of them were forced to be sent to the front lines. To ensure the success of the war effort, all of them were required to have the best of intentions, and these new types of resistance fighters were disarmed, placed under supervision, and sent back to their home regions.

However, in the days when these were written, circumstances were different. The 'idol' system
has lost its significance in the face of rifled weapons; generally, the enthusiasm and skill of seasoned marksmen, combined with the tenacity of the guerrillas, have come to counterbalance the efforts of regular troops. Now, the
, the irregulars, equipped with the state's advanced weapons, will emerge in all the splendour of their military instinct and provide strong support for the regular army. If the situation is right, the irregulars—who are always armed and have been accustomed to taking risks since childhood—will develop into the very embodiment of the individual fighter, the vanguard hunter-soldier, and the support force amidst the most extreme conditions. Our Albanians, Itircalis, Zeybeldis and Laz people, making the most of the terrain, know how to approach the enemy unseen and strike at their weakest point in a way that no European hunter-soldier could ever manage. Our mounted irregulars have a tactic, developed from the past for rapid archery, which not only has a striking effect but is also well-suited to the role of light cavalry and their modern weapons. For a soldier, it is a pleasure to witness the agility with which our mounted light cavalrymen execute their manoeuvres; it is a tactic that not even Seydlytz's pupils would recognise. They draw them up in a line, with the right hand

Friedrich Wilhelm von Seydlitz (1721–1773): a Prussian general. One of the greatest cavalry generals in European history. The tactics he employed during the Seven Years' War between Prussia and Austria opened up a new perspective on the deployment of cavalry units on the front line. (Trans.)

You must witness how they fire their muskets whilst drawing curves to form a square, and then use the enemy's confusion to their advantage, preventing him from regrouping. Arab and Kurdish cavalry are a world apart: even if their charges fail, as stipulated in their regulations, they will regroup[to regroup, they fight amidst the chaos, whirling around the enemy in circles, zigzags and dashes, and do not falter until a new, well-organised unit launches an attack.

As a result of this skill demonstrated by soldiers who fought like young falcons in battle, we can say that Turkey will emerge victorious, far more swiftly than all other nations, through the use of newly developed firearms. More than at any other time in the history of warfare, the emphasis has been on firepower, and consequently on tactical skill and resilience; at the same time, this nation, which has waged war for centuries, has rediscovered its innate courage, which goes beyond mere instinct. 'What other nation can, at the first call to arms, muster three hundred thousand experienced, well-organised, instinctively brave volunteers—trained to the highest standards to fight effectively, and perfectly suited to the task of light infantry?'*

In the face of this, participation in the Jihad (national war) is not,
:\Let us recall that 'tel' is more praiseworthy than going on the Hajj. For a long time, this word had been officially banned, but following the last battle, the view emerged that it was necessary to give our cause a powerful boost. Let us turn to the present day and consider the city councils; there, pledges are being made of their own accord to uphold justice, act honourably, and to forget disputes and grudges until the war ends; furthermore, it is said that the troops, whose duty is to maintain internal order, may be deployed to the borders without delay. *The head* of *the tribe* (hayclut), confident that there will be no prosecution, descends from the mountain; he is going to war. In regions where the cause is widely supported, observe the wild-looking men emerging carefree from the corners where they have been hiding for the first time in a long while. 'Bessa, bessa! (The march of the tribes),' they shout; an inherited hatred keeps them from falling into the enemy's hands whilst they sleep; and this *cry* roams amongst the souls imprisoned in a savage solitude. One breathes more easily; we are human, we are brothers; individual concerns are lost in the bosom of the atmosphere that calls everyone to war; this war is rectifying the image of this people, whose lives have been marred by the mountains and whose mutual hatred has long been festering.

11) Rather than using the 'in-time' system*, the state should maintain a stock of rifles for its volunteers.

(2) In line with natural development, the incidence of snowstorms in Austria is decreasing as the years go by.

But let us set these distant concerns aside; we are here for this very reason; now let us enter the homes of the leaders of these ten or so tents. It is a matter of concern that the state does not consult qualified individuals, nor does it make use of their ideas and experiences regarding warfare. Things used to go quite well; now, had the tribe been called upon to stand alongside the Empire against its enemies, matters would have fared much better. If you look at the arms of a European woman, you will always come across a group of women in tattered dresses who appear healthy; after asking for a little tobacco, they will strike up a conversation with you; he will ask for information regarding whether the war between the Germans and the I3nninıarka, which he has just heard about, will drag Turkey into the conflict. 'Is there a need for the Parliament to intervene?' he will ask, with a twinkle in his eye.

During the war, your wealthy people, your lords, your 'hod jas'...
— We saw our teachers; those who were so calm and frugal in their daily lives have abandoned their composure and mobilised all their resources to support the rebels. Today, a call to arms has been issued for our people

§ resonates more widely; for the victories won in recent campaigns have, despite our political losses, bolstered the Turks' self-confidence. Over the past few years, the soundness of relations with the West has awakened feelings of emulation and *p* ; all these factors must be regarded as significant elements in the appreciation of the value of the armed forces of modern Turkey .

I am placing particular emphasis on these points, for they have revealed that they constitute an inexhaustible call to arms and a treasure trove of national sacrifice in the heart of the Turkish nation. For some time now, there has been talk of forming an army from the Christians under the authority of the Bâb-ı Âlî; in my view, properly arming our own Muslims will suffice to respond to all the known threats. Nevertheless, I cannot deny the benefit that the gradual and phased integration of Christian individuals into the ranks of the army—rather than their immediate settlement in Turkey—would bring; for today, they are the sole payers of the poll tax, and the number of Christians is decreasing day by day.For Muslims, who see that the military strength of their own ranks is diminishing whilst the tax burden falls on them, this will serve as a relief; this situation will also serve as serious evidence of the harmony among the various provinces that make up our Empire. For this reason, our second army should be formed without any distinction, comprising both Muslim and Christian Bulgarians, to become the Bulgarian Army—

(1) Hodja, cleric, scholar.

Moreover, I see no obstacle whatsoever; indeed, I regard it as Turkey's suicide if a completely Christian state were to emerge, one whose citizens would take pleasure in leading us astray.

* * *

Why have I sketched this general picture of Turkey's armed forces? Composed of such diverse individuals—and consequently possessing vastly different qualities—who are so deeply committed to their sense of duty, they have gone forth like the fiery tail of a shooting star, surrounded by countless heroes, this community—composed of men burning with the desire to defend their rights—why did I wish to remind Europe of it? In doing so, I certainly paid my respects to the Ottoman homeland and my ancestors, and for twenty years I have shared a life of hard work and enjoymentI paid my respects to the comrades-in-arms of the revolution; I heeded the call to respect; and, apart from these reasons, with the help of the circumstances, I hoped that the government's policy would turn its focus towards Turkey's powerful resources. Although these lands have not yet become a centre of light and industry, they are, at the very least, a vast human laboratory—a hive of workers—composed of a mixture of minds and beliefs, and a hive of workers with tremendous drive.

The Russian forces, which are advancing daily as a threatening force, are spreading over Austria like a shroud on the one hand, whilst on the other hand they are reaping the benefits of the 'sun' that the Clives* and the Washingtons have brought to England. This greed has certainly instilled in the statesmen of the Danes the desire for Turkey to provide them with substantial relief and to impose upon them a powerful and decisive role. Indeed, by portraying the Ottoman Empire as having fallen into a state of helpless weakness, they seem unwilling to take it into account. Yet, I can say with deep conviction that this timidity on the part of Turkey's allies stems from their failure to recognise this country's resources and its true vitality. If this ignorance is to persist, significant consequences can be anticipated from this very moment. 'Turkey is a hotbed of discontent, brimming with elements that require a solution; from Europe's perspective, a friendly and sustained policy would be sufficient to bring these under control.'

-1 Robert Clive: (1728–1775) British general who, with Dr Hin, secured British dominance in India. (Note)

•2 t\'*1!ington Dii kii .4rthtır tVellesle\•: l1?69 1Sg2) An English general and statesman of Irish descent; he defeated Napoleon at Waterloo in 1615 and became Prime Minister in 1828. (çn j

XI. —I,IIEl.FU

Apart from our army, the fertility of Turkish soil, the strength of our people, their traditions and way of thinking, there is another powerful source from which we draw our strength: these are the principles proclaimed with ceremony by our rulers and embraced by the nation as a whole; this is the long moral development of our society. Let there be no doubt in your minds that these principles—which you are currently debating, and which, by striking at our poverty and every kind of endeavour, are choking us—will ultimately be the source of our happiness as part of this renewed programme of the Ottoman society. Thus, apart from these random and chaotic initiatives, we can proudly declare that there are no major obstacles to our prosperity and development. In Turkey, there is neither an aristocracy, nor a feudal system tied to the land, nor a powerless proletariat, nor a population to be kept in line with the stick. Equality before the law has been established and accepted; brotherhood amongst peoples of different races and faiths—which Russia, in its efforts to hinder this, has failed to achieve—is fostered, created and upheld. The religious tolerance of the Turks, which has been a hallmark throughout history, has protected the Eastern world under its wings for centuries, despite the bigotry incited by our enemies. We have proclaimed that every individual, whether Christian or Jewish, has the right to hold a position and pursue a career. From the sultan to the lowliest labourer, in finding employment and advancing in one's career, it is merit alone that

We all believe that it will play a role; that, as is generally the case, education must be free; and that bribery and extortion must be severely punished. We all believe that institutions ensuring compliance with the law are essential, and that the establishment of order and control is a prerequisite. Muslim, Christian, Jew. We are all united by our traditions, our intellect, our courage and our population; we all yearn for progress, and I watch with anguish the backwardness of the Muslim world in the heart of Africa, the Hijaz and Mesopotamia, and other such countries; we can rectify this backwardness and, through the implementation of these principles, secure for ourselves an inexhaustible source of wealth in the revitalised Ottoman world.

So what is missing? A sense of purpose, a clearer expression of Europe, and the systematic coordination of the various aspects relating to one another. Without these, no matter how honourable and capable they may be, things will come to a standstill under the leadership of just a few men; for we do not seek personal immunity, but freedom in every respect. Turkey possesses diverse regions, needs, cultures, traditions and public perceptions, as it is a vast country. In public institutions, these differences must be systematically reflected through a rigorous electoral system. The most well-intentioned fraud will not ensure that affairs are conducted properly. Only electoral principles can establish mutual trust between the administration and those governed; they form the very foundation of all agreements and reforms.

Let us consider whether these principles will encounter any obstacles. Are these principles in harmony with the law and the will of the people? Do not forget the various amendments made for this very purpose; the reader will be greatly surprised to learn that the 'Turks' have had national representation for sixty years.

XII. — LOCAL COUNCILS

Turkey's provincial reformers, since Sultan Mahmud, have,
•, taking into account the principle of continuity that has persisted between the state and the people—marked by the abolition of feudal institutions and the curtailment of the ulema's judicial and religious authority—people's councils were established in all towns, cities and provinces. These councils, in accordance with the letter and spirit of the Constitution, were elected by the people; if they gained the people's trust, they represented the people, protected them and looked after the interests of those they governed; they would participate in the decision-making process, provide guidance on the implementation of laws, and possess all the privileges of the administration and the state.

Indeed, a foreigner observing this technocratic assembly in towns and cities—comprising as many as a hundred men of every sort and in every manner of dress, seated alongside the administrator, who was usually of the rank of marshal—would, after reading the organisation's regulations, could only marvel at the sophistication of the Ottoman Constitution, unknown in Europe. The only anomaly that would strike the observer's eye was that non-Muslim communities were represented solely by a few priests and rabbis: one might say that these communities possessed a distinct form of religious and secular autonomy. Furthermore, these popular representatives, who had emerged from the people's midst,
— although they ought not to have been — were endowed with legal powers, and that such representation did not create any friction amongst the officials in the capital

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had it been known, the prestige of these numerous and powerful councils would have been immense, and people would have believed in the bright future of the Ottoman Empire, whilst simply laughing off all the efforts of the Dloskovans.

However, the Russians' actions determined the outcome; the reasons why this fine institution was brought to ruin—whether through calculation or some fatal and insidious influence—will likely never be known. They degraded this institution to such an extent that it became a breeding ground for corruption. Through these practices, the scourge of bribery and exploitation took root in the Ottoman administration. The observer can readily discern this situation: the members of these assemblies were never replaced; the people were forced to resort to the games of these so-called representatives, and were granted unchallengeable privileges by them, They, too, realised that justice lay in the hands of the law. The spread of disease and the prevalence of corruption. In 1859, by order of Sultan Abdülmecid, the Grand Vizier Ibrıslı Filemet Pasha, was instructed to prepare a report on the corruption he had uncovered. Never before had the extraordinary nature of the day and the importance of the task been so great; never before had a single message been given such immense significance. It is only right to acknowledge that these oversight measures, established at the highest level, should generally be accepted, given the developments in 'Fırlıye'. Yet, what was the outcome of all these efforts? One and very simple: Melanet Pasha rallied support from all sides and had new members of parliament elected.

These measures were meant to be everything for the people. Together with the administration, having opened and organised the courts of first instance through measures that satisfied everyone, he, as a matter of principle, separated the administration from the judiciary and believed that the purpose of this separation was to clarify their respective roles. The task at hand was not difficult. In Bulgaria, administrative reforms, general reforms, public satisfaction, roads, railways, waterways, transport companies, the successful organisation of Rusçuk, vocational schools, reform schools, journalism, and securing capital for a land credit scheme worth several million were all that was required. All these measures were the work of Mithat Pasha, carried out with the support of the Sultan's will. Thus, it was decided that the administration of the Danube Province should be adopted as a model for the rule of the Empire; all the provinces in the large provinces, as stated, were grouped together, just as they were in France under King Louis XIV. How ridiculous! But let us now examine the provinces of the Danube Province.

XII. — THE ORGANISATION OF THE PROVINCES OR *PROVINCES*

We regret that we are obliged to present to the reader the proposal for the reorganisation of the provinces, which serves as a guide for our book, without contravening the principle that in Turkish literature neither praise nor blame should be levelled at any individual. That said, is it possible to examine the administration of the provinces through the lens of Militan Pasha? A man full of life and patriotism, of noble character and intelligence, with a vision for innovation, having received a European education and possessing a relevant background, he chose to be a good organiser as his sole aim amidst his challenging life. To achieve this, he lacked neither the means, nor the energy, nor the knowledge of the people he worked with. Upon being appointed to the provincial administration*, he set to work with the determination and tireless work ethic that defined him; although the prospects were not particularly bright, he gained experience through these tasks. Yet these creative individuals became an irresistible centre of attraction for those around them. For instance, Ulviat Pasha, unable to satisfy the members of this large but corrupt council, resorted to elections and, in each governing council, established a single or six-member body—generously remunerated—to mobilise his supporters. He arranged for the re-election of these members and

*1 Due to the successes achieved by Milliat Pasha as governor, he was summoned to Istanbul and asked to draft a bill concerning the administration of the provinces. Under the law enacted in 1864, he was appointed governor of the newly formed Tuna Province, created by the merger of the provinces of Niš, Silistra and Vidin. İtithat Pasha accepted this post on the condition that Rusçuk be made the provincial capital and that a 'Provincial Assembly' be established through elections. (End)

It ensured that, as a primary principle, every administrative and judicial representative body in Turkey would henceforth consist of half Muslim and half non-Muslim members. Similarly, the administrative and judicial spheres were strictly separated in practice. Judicial authority was represented by a qadi and a jury of ten members. The number of votes on which these elections were based was quite limited, in order to safeguard the established order. Thus, the governor, together with the administration's officials and the religious leaders of each district, drew up a list of candidates comprising one-third of the total number of voters, and this list was circulated to the regional administrative sub-divisions; from there, undesirable candidates were removed from the list. Finally, if we were to mention that Mithat Pasha convened a provincial general assembly, which met annually for 48 hours and comprised 10 members per province, it is clear that this institution, it is understood that this institution merely led to the application of the principles of our theoretical sovereignty and was regarded as a genuine source of goodwill on all sides.

However, let us continue with our story. Uithat Pasha, with the permission of the Sublime Porte, expanded the Kusculu Eyalet to include certain districts, thereby creating a province three times the size of Belgium. This vast province was entirely composed of provinces — or sanjaks — administered by the governors appointed by the Grand Vizier; the sanjaks, in turn, were divided into regions or *'cizis'* (districts) administered by colonels of lower rank — *'catnıakoms'* — or 'ıʿaṣunakam1ar'; The districts were, in turn, organised into villages or, as designated by the regulations, into communities where one or two village *elders*—muh-tar—elected by each religious community presided over a council of elders governing a group of houses or huts; These districts were ultimately brought under the single authority of a governor-general holding the rank of marshal, such as Mithat Pasha.

Nevertheless, I shall say this: when the 'I'una Province was established by the I'that Pasha, it ceased to be a province; it was perhaps a mistake to treat such a complex regional structure as an administrative unit; these lines can only be comprehended—in their entirety and with all their nuances—by a single, cohesive administration; did the province, amongst the known administrators, possess so many points of contact? Indeed, this extensive centralisation, suited to Bosnia, the Flagid, Sylvia, and perhaps to some extent Bulgaria; naturally, at every turn you would encounter obstacles of mistrust and instability; neither rivers capable of carrying cargo like the Danube, nor railways, nor any commercial activity existed in the remaining regions of the Empire

suitable for the remaining regions of the Empire. Today, for the sake of a well-known exploitation, what significance did the Selfinik province—which was separated from the Muastir and Skopje vilayets by mountain ranges and, generally speaking, deserts—actually hold? What is one to make of the farce of Macedonia, whose land has been taken from it and left in the hands of incompetent men?

It is a pity that the state's mistake in treating the province as a unit of administration is becoming apparent. We believe that even Mithat Pasha, who is entitled to present his own system of administration as a model, could argue that our administrative unit should be a province larger than the Languedoc*. The test is simple: take Mithat Pasha out of the picture and see whether things run smoothly or not.

No, the administrative unit of a province is not governed by the chief magistrate, but is a royal institution administered by the city council; by 'city', we do not mean a collection of huts inhabited by a few villages, but the primary administrative centre, where the highest authority resides, where the command of the police forces maintaining order is held, and where there is a governing council that safeguards the interests of the people and the community, and finally, a jury that represents the people. I am referring to the smallest public organisation, which was formerly managed by a mayor or district administrator, and which we used to call a 'district' (county). Today, the mayors' salaries and allowances are paid by the governor. What does this mean for the administration and the people? Bulgaria can afford these developments and the expenses of administrative assistants, but the rest of Turkey cannot manage this.

Here, then, is our open and honest view on the matter. An administrative unit in Turkey is nothing other than a district or county, formed according to the geographical characteristics of a region, as was the case in the past, but organised and governed by the principles established by Klithat Pasha. Its boundaries are determined by the conditions of a geographical region.
A group *of villages* — a district — forms a sanjak, and above this
we maintain the ministerial links. Under present conditions and in the absence of interlinked institutions, I have rejected the establishment of a direct link between the sanjaks and the central administration; I agree that there are, for the time being,
authority limits; however, these limits must not alter the administrative regions or the large supervisory divisions. These supervisory divisions must never hinder the functioning of the sanjaks

*) Languedoc: Bkz. s.111, *1.

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nor should they be prevented from establishing contact with the central administration when necessary: nor should their independence—which is the very foundation of their responsibilities—ever be undermined.

A senior official or commissioner responsible for the assessment and continuous monitoring of any major regional administration, with the exception of governors, shall have no other duty than to supervise and control the administration, to convene the provincial council once a year, to propose measures in the public interest and amendments to legislation required by the state,and, finally, to investigate cases of abuse of power arising from the failure to carry out administrative duties; he should have no other obligations.

Does a general take command of a battalion or a regiment, or does he issue orders to the colonels in charge of them and supervise them?

XI V. NATIONAL "1" REPRESENTATIVE

Let us not lift the veil from the various intrigues that hinder our progress and paralyse our effectiveness. Instead of taking pleasure in mutual accusations, let us endeavour to explain our situation and find solutions to our problems.

After the First World War, Europe placed its trust in the noble aims and good intentions of the ministers of the time. However, it was evident that even the most trustworthy individuals failed to support well-organised institutions. Had the Allied Powers, instead of seeking to prolong the Treaty of Hatt-i Humash, chosen to utilise the blood shed at Sevastopol to secure the adoption of the Ottoman Constitution—or had they so desired—it would be fair to say that they would have spared us the spectacle of the evils wrought by their own ambitions. In the same vein, at the opening of the State Council (Danıştay), His Majesty the Sultan used the following words to emphasise the value of the efforts of a few individuals:

"Had the principles and laws established by these founders met the needs of our nation and our peoples, we would today be on a par with the most civilised and best-governed states of Europe."

Danişiay, therefore, with a consistent and enduring approach, has, to date, observed nothing but individual tendencies—some more progressive, some more powerful—with no other rules

. In this context, Europe has witnessed the 'paladins' of the Ottoman renewal. In this context, we see evidence that the Empire's realities are well understood, yet here too we are compelled to seek an effective solution to the problem that gnaws at us. Indeed, for the Council of State, which operates behind closed doors, without publicity or scrutiny, can this situation be explained by its insufficient influence on public life and the Turkish people's alleged aversion to any form of innovation?

Cast your eye over the final pages of Ottoman history: consider whether the critics are right, and note that the Turkish people are accused, above all, of excessive docility and of a profound indifference towards their past and their traditions. In conclusion, does your name emerge throughout our history as a radiance that can never be entrusted to soulless spirits and hearts devoid of passion?

Let us be honest. The Turkish nation, far from being quarrelsome and stubborn, stands first in every respect in the East thanks to its humility, sense of order, docility and generosity. A nation that possesses the wisdom to bow to the demands of the times, the strength to be a force for good whilst maintaining friendship with Christians and working alongside them for the common good—and which has no other foundation—cannot be an ordinary nation. It therefore appears that, in the name of the foremost qualities admired in the past and present, we ought to propose a system founded on free elections for these purposes. In the provinces, it would suffice to put into practice the aims that inspired the reforms of the renowned Vezir Reşit Pasha*.

In the capital of the Empire, a general representation of the Ottoman provinces would entail the establishment of local institutions. The recognition of the necessity of this central representation would be not only on behalf of the people of Istanbul, but also on behalf of the Sultan, who, through a centralised body, would be able to direct all the country's forces and activities in the same direction. Indeed, this institution, with its principles proclaimed with great fanfare, was in endless contradiction with reality; the sovereign

• According to Palladio: After the fall of Troy, Aeneas—a Trojan who had managed to escape—brought the sacred fire to Rome and consecrated it in the temple of Vesta, the guardian of the sacred fire. It was believed to be the guardian of a city or state. (Note)

*2 Koca Mustafa Çeşit Pasha: (1800–1858) An Ottoman statesman who served as Minister for Foreign Affairs, Ambassador to Paris and London, and Grand Vizier on six occasions. On 3 November 1839, the Tanzimat Reform (Gülhane Hatt-ı Hümayun) was promulgated, and the person who established the Gülhane

The weakness inherent in their very nature. It is also necessary to highlight the majesty of the sovereign authority by means of the nothingness imposed upon them—a nothingness that is constantly diminished by the pettiness of petty-bourgeoisie and the calculations of self-interest.

Placing too much emphasis on the weakness of the 'model-state' leads to inept trial-and-error attempts that endanger the sovereign authority; the 'Hüdavend' 'model-state'—and the value-based regulations of the 'rlinî t nkyts va1‹ißaiin', the accumulation of 'vnr3iIeriri' and the immovable property titles based on 'taşınmaz rnal tapulanna', *as well as* the incomprehensible cadastral failures of *Dt oiisse* - Buisa'rn, etc., should be borne in mind; but what became of that brilliant initiative launched by our Sultan—one of our strongest, most prudent and most patriotic rulers, whom the people held in such high esteem despite all the rumours? The answer is simple. What is the point of a force that remains idle in a vacuum? If there is no intention to organise the existing institutions—both in theory and in practice—and to benefit from their resources and advantages, what use is it? And in the world, what becomes of a nation such as the Ottoman people, who have devoted themselves with all their might, existing solely for and with their Caliph, a dynasty whose very name is rooted in the glorious lineage of Osman?

Is there any fear of danger? In a body representing the peoples of the Empire—a portion of whose members will be from the Ottoman Empire—are these instinctive warnings, which are sometimes stirred by the human heart in the face of the unknown, the very reason for this fear? What, indeed, is there to fear from such an assembly? Representatives of the Armenian, Bulgarian, Greek, Jewish and other peoples, who are subject to the Sultan's authority. Will they, having suddenly put aside their mutual disputes, vote as if they were a single entity—even if it is in accordance with common interests and reason—yet remain prejudiced against the decisions of the majority? Is this possible? Is this conceivable?

Let us suppose, for the sake of argument, that the representatives of a nation were to split and leave your assembly: what good would that do them? Would that diminish our political power, or alter our strong position? Is it not evident that this situation would guarantee all rights to the Ottoman nation and those who remain with it, that the situation would become clearer, that the state would be more stable and stronger, and that coercive measures would be more effective and more impactful?

*I Hüdaveridigär (Bursa) "addition: An Ottoman province established in the US year, comprising Çanakkale, Afyon, Kütahya, Balıkesir, Satır and other districts. (Trans.)

Given that, in every instance, the majority of votes have ensured the country's national interests, there appears to be no immediate reason to oppose the completion of a project that has begun so brilliantly and is set to lead us out of our current impasse. Is it being proposed that this reform should be carried out now, when it is already far too late, and when, thanks to the influence of the Italians, the nationalists' position has become so precarious that it is on the verge of collapse? Is it being argued that Turks in the provinces lack the necessary awareness of the issues at stake? Yet quite the contrary: particularly in the provinces, those who read newspapers, study history—

, the poor, the oppressed, the marginalised, and those who are being silenced—a whole host of people

There are people. *Spahis* – let it not be thought that those descended from the Sipahis are like those of thirteen years ago; the ordinariness of their wealth compelled us to reflect upon and examine each of them, and it has become clear that among our bureaucrats there are individuals who surpass others not only in their capacity for understanding and intuition, but also in their intellectual culture, practical insight and experience.

The time has come to put an end to this long-standing accusation of inadequacy levelled against the Turks. Let them be likened, if they so wish, to the nameless, hapless and uncultured tribes who, in the name of Allah, plunder on the main roads; or to the Lerekles who preach the eradication of the spiritual abilities of non-Orthodox believers—they must cease to exploit every opportunity, whether good or bad, to drive home the conclusion of the Turks' irreparable incompetence. Whatever evil affects them—be it from any source, external provocations, the indiscipline of the Huns, Arabs or Franks—the Turks are always held responsible.

Their views are dismissed as backwardness; their greetings as bigotry; their modesty as timidity; their generosity as weakness; their bravery as barbarism; and their honesty as foolishness.

Today, the idea of progress is prevalent everywhere. Will they accuse the 'Turks' of liberalism?

XV. – THE PROBLEMS

To prove the necessity of the interpretations attributed to Yut‹aı, we shall use one of the most conclusive pieces of evidence. We wish to preserve the integrity of our language, but we oppose the current regulations designed to resolve the numerous problems arising from such situations—for example, in the provinces of Iraq or Bingöl—in an appropriate manner. Due to certain circumstances, this province has suffered the misfortune of being in a distinct position compared to other regions of the Empire. Let us suppose that a parliament or any other body has taken upon itself the task of reorganising this province today; the dialogue we would engage in would go as follows:

An old saying. — The greatest obstacle to the reorganisation of the Iral province is the 'Mezees', the 'Chamarnars' and the 'Djafs'. For this reason, in my view, the task at hand is to drive out these incorrigible nomads using '*colonnes* mobiles' – light infantry, etc.

A former *communist.* To eliminate these brave nomads—who are subjects of our Sultan and adhere to Sunni Islam—in favour of the fellahs

*1 iner.es: the #Üçebe tribe living east of the Üıdün River. (Translator's note)
*2 Chamn:ars: The families living on the border between Syria and Saudi Arabia. (Translator's note)
*3 D}afs: Tribes living on the border between Iran and Iraq. (en)
*a tiolonnes mobiles: Light units consisting of cavalry and infantry, established in 18Ai by the French General al-Bugea'ad to combat Algerian resistance fighters, tasked with destroying and razing villages. (Itin)
*5 fellah: A peasant. (çn)

I do not foresee a situation requiring force. If it comes to that, I would prefer to leave the task of subduing them to the authorities, whilst opting for peaceful endeavours to gain access to boundless sources of wealth. We require dams, weirs, reservoirs, etc., on the Huzir River,

However, dams and reservoirs can only be built at considerable expense; if we consider that nomads seeking to sabotage our efforts could easily accomplish this, it is necessary to carry out the occupation using well-equipped forces.

Soldier. — It is wiser to keep the army, which has been reinforced and is largely made up of unfit conscripts, in its current state. Rather than conscripting Turks indefinitely, it is necessary to enlist Arabs as well. For this reason, before considering other improvements, the organisation of conscription must be addressed.

**From the outset.* — Well then, what is the point of doing everything for the sake of the army if there is no money to pay for it? In my view, the priority should be on developing agriculture and cultivating barren land, that is to say,

It is necessary to allocate the province's various revenues through the 'kuıus mukâtaa's*'. As for the remainder, this is intended to cover the expenses of the officials, to be included in the accounts, and to collect the taxes that the Arabs are required to pay to the state. Furthermore, these Arabs are so docile that the fines—or rather, the fees they are required to pay—are quite reasonable! For example, you learn that a tribe has committed an act of disorder; you immediately summon the sheikh of that tribe, pay him the fee for a hundred troublemakers, entrust him with the task of policing the main roads, and you can be certain that they will escort travellers with the utmost care. If you cannot resolve a dispute in a particular region on your own, assign a powerful sheikh to that area, pay him a salary for a few people, and let him manage the budget. In my view, almost all the lands of the province are under the jurisdiction of the

, it is necessary to develop agriculture for the Sultan's benefit and thus use the increased revenue to open new irrigation canals; when the fields are irrigated with water and covered with crops and orchards, and the province becomes a sort of paradise, what a wonderful future for the people and the family!

›You've made a mistake. — I understand you; to increase the province's revenue, you are refusing to collude in its misuse. Let's see what the outcome will be.

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*l Niukülaa: In the Ottoman Empire, the granting of a specific piece of land to a tax farmer to meet the state's immediate cash requirements. Those who leased sources of revenue to the state were also known as 'mültezim'. lçrÜ

Among the provinces of the Empire, the province of Iraq enjoys the distinct advantage of being almost entirely state-owned real estate; consequently, you will be required to put a large portion of its lands out to tender, and the right to operate them will be granted to the highest bidder. However, for the state to derive substantial revenue from this, the leases must be concluded at high rates; consequently, it is essential that the operator be able to sell the wheat at a good price. Yet, as foreign trade is still underdeveloped, to whom, apart from the Arabs of the province, will it be sold? For us to earn a good living, there must be plenty of buyers for the wheat, and the market must be thriving. You are almost there in achieving this aim, because every day, the fellahs—who once tilled their fathers' fields—are becoming semi-nomadic. If they are still tilling the land, it is merely to meet their own needs, and that too on one side of the desert. Next year, they will become nomads with their entire households, and this will be your doing; I shall prove this to you:

You are sending the first group to a vast, uninhabited region in the province of Hidavendigar. Upon reaching the centre of the Mukâtaa, he will be sent to find a certain Ar‹ip1a, who has settled in a sort of fortified farmhouse made of mud brick, situated near a wing of the structure, and is said to be in a state of disarray. These men, who a year ago were fighting in the desert alongside their brothers, have now chosen a quieter life and are ready to work: that is, they will dig a few canals in the soft, fertile soil. However, as they are not permitted to work without a licence, they will have to reach an agreement not only with the local authorities but also with the owner of the water in the canal; they will prefer to pay this man, who will also provide them with seed for their crops.

I do not wish to speak of the settlements the entrepreneur will make with the Arabs after the harvest. To put it plainly: what do these poor wretches have to lose? Even if they protest, it is in vain; for, first and foremost, all these arrangements are detrimental; and secondly, given this situation, it suits him to burn all the documents and report the losses to the state as 'unrecoverable'.

However, if state-run agriculture is enriching the country, one might ask: 'What has the entrepreneur representing the agricultural sector done for the country?' Has the country gained one more institution, one more home? What benefit could there be in ensuring that the land, which is fertile this year, is left to another's benefit in the next? Indeed, from the moment the entrepreneur sets to work until the next person takes over, the land will become a wasteland, and the

To prevent the land from becoming overburdened, the Arabs, just as they had done in the face of the plague, abandoned it.

Finally, one might ask: given the limited amount of arable land in Iraq and the fact that the landless could not continue to cultivate the land with their own resources, is it likely that they could compete for long with these major players, who, by virtue of the scale of their operations, are able to dictate the price of everything?

Fortunately, this monopoly system did not last very long,
, but to reward this work, the yuz
Instead of going to the market, five thousand of them at a reasonable price
, there are
a hundred thousand willing workers ready to work for these profiteers
are at your disposal;
but what is certain is that one and a half million will take your
vehicles and rob your caravans, and will will graze in
your pastures; furthermore, your trade will be as they make their way towards
the desert, they will provide you with only five protected to meet your
needs at a price that is three
times the market rate: you will have no hope of this.

As far as I'm concerned, it's high time to finish off that bloke.
. It is the time when, as is customary,
and ownership must be handed over to
the At:at. Without the Arabs, , there would be neither industry
nor trade. The truth is that in Iiuk, they have not embarked on any
ventures, and their excuses are absurd. There are, however, certain areas
where prosperity is evident, , these are places where ownership is
strictly enforced. This is striking enough that I need not
elaborate further.

Bir çi I agree with this view, but in this regard, the issue is
Ivy t I certainly limited to only certain large tracts of land
k to . The division of arable land into small *plots* is not the
S solution. On the contrary, the expansion of canals and
"*11* would be the best guarantee. Yet at present, even the best canals
become silted up within five years.

A rather *strange story.* — Despite all my efforts and patience, I couldn't make head nor tail of what was being said; it's as if you're asking for — to the Arabs. What do you mean? To build a home and a roof for the stray children of the desert, so they can live alongside the locals

'Arûxi-i rairîye: The state's property. (Note)

what do you want from them? Do you want a man who raises livestock to sell them off and keep only enough to pull his cart? Do you wish for a vagabond, who prefers idleness to military service, to raise his children alongside your own? Finally, do you believe that a bandit will become an honourable farmer?

You wish to abolish the tax farms, as if the people of Buğ 1at were going to be pleased. Let us put these fantasies aside: in my view, the tax farms bring in substantial revenue for the Treasury; I would be happy to pay the tax to the Treasury for the sake of agricultural development. (Applause.)

* * *

These speeches are a summary of those published in Kurdish in 1SS8 whilst I was in Bagdai. Rest assured that, since that time, thanks to the wise and firm stance of His Excellency Namık Pasha, significant developments have taken place in this province. The reason I have highlighted these speeches is to demonstrate, beyond any doubt, the extent to which the state has been—and could be—driven towards such diverse and even deadly tendencies.

The sole reason for this is that, ever since the reign of Sultan IV. Murad, all subsequent Sultans have sought to assimilate one province after another; in Egypt, where almost all the land was declared state property and the financial accounts were managed by the Grand Vizier, the general nationalisation of Arab lands was the inevitable consequence of this. The state may grant property rights to the Arabs, but it will not grant them sovereignty. The danger lies in the fact that this system offers no guarantees whatsoever; for, as the central government must have the province's needs immediately at its disposal, the personal opinions and laws of this or that governor
and regulations are repeatedly being rewritten.

This situation should come as no surprise to anyone. For the majority of the Empire's laws—which, by their very nature, require the organisation of land tenure in accordance with the characteristics of the region, whether maritime or otherwise—cannot be adapted to a region that depends on irrigation. As agriculture is based on a canal system, this administration must be either a despotic regime or a free organisation.

'1 /\tc•hmet Namlı Pasha: (1608–1677) He founded the Maktub-i İhalij, served twice as Governor of Dağüat, and was the Grand Vizier of the Ottoman Empire. The street in Tiumuşsuyu, where the 14th was born, is known today as 'Fiamık Paşa Yokuşu'. (See I •2 Notes: (10-3-19) See p. 3, 3.

What is the necessary means to ensure trust and to rekindle the energy of this remarkable *Assyro-H4edo-Aı'ahe l* Assyrian-Median-Arabic mixed population? This is very well known. Annex this province to the Ottoman Constitution, so that, thanks to the ease with which each province can draw up its own specific regulations—provided these do not run counter to the purpose of general laws—within a few years, the beautiful Mesopotamia, irrigated by the Euphrates, Tigris, Diala*, [Habur*2] and others, will surpass Egypt in agricultural production.

There is a point to be made here: This matter is so clear-cut and unambiguous; the enemies who watched the exploitation of Egypt with relish and who would certainly wish to see a small dynasty of pashas established in Baghdad had so thoroughly deserved this fate that I do not wish to add a single word to conclude.

As a visitor, I was so overwhelmed by the sheer scale of the site now known as the 'ruins of Fiabjlcne' that, standing amidst the bricks, I felt my expectations dashed by the splendour of the city. In history, to appreciate the remarkable ease with which the enchanting cities of Mesopotamia and its neighbouring countries were rapidly constructed, one need only consider the succession of great metropolises such as Babylon, Nineveh, Susa, Persepolis, Seleucia[7]or Ctesiphon*, Koufa* and Dasra—such great centres rising one after another—are sufficient to demonstrate this. For this reason, I preferred to admire the remains of the colossal Nehivan Canal running along the Tigris. Before the Mongol invasion,

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"î Diala – a tributary of the Tigris. It rises from the Zagros Mountains at the 9th degree of longitude. (Note)

•2 Haber: A tributary of the Tigris. It rises from the I-iakkâi Mountains. It runs for 20 km, marking the Turkey–Iraq border, and at Silopi, at the Turkey–Syria–Iraq tri-border point, it flows from the D' into the Tigris

•3 BubyloJe Bîubii: 100 km east of Baghdad in Iraq, on the Firar River, in the vicinity of present-day Hilla. A city dating from the 2nd millennium BC, known for its large city walls and zigzag ramparts. It served as the capital of the kingdoms of Had, Dabil and Astit. (ten)

•*4* Ninive – Nincvch Ninova: a city near Mosul, on the eastern bank of the Tigris It was a city of the Assyrian period, dating to the 7th century BC. (Note)

•Susa: situated in the centre of Iran, on the eastern bank of the Tigris River. In the 1st millennium BC, under the name Shushan, it was the capital of the Elamite Kingdom. In the 5th century BC, it became one of the twin capitals of the Achaemenid Persian Empire, alongside Persepolis. (Note)

*6 Persepolis: Situated 6 km south of the provincial capital of Shifaz, in the 6th province of Iran. It was founded by Darius I (Pera) in 550 BC and served as a provincial capital of the Achaemenid Empire (550–330 BC). (Trans.)

•7 Seleucia — Seleucia — Seleucus: An ancient city situated 35 km east of Baghdad on the right bank of the Tigris. It was founded by Seleucus I Nicator following the conquest of the region by the Seleucids in the 3rd century BC. (Trans.)

•6 Ctesiphon (Tizpur): One of the oldest and most important cities in ancient Mesopotamia. It played a significant role during the Parthian and Sasanian periods. Seleucus had *his* palace built directly opposite the city. (Translator's note)

*9 lîouf« Kîifc: It is situated on the banks of the Fir.et River, 1/0 Cm G" from Fiuğrl.at. It is the site where the Caliph of the Islamic State

. It is the site where Caliph Al-M was assassinated. (Note)

On this land, as Arab historians have described, one could imagine the route from Nineveh to Basra (a distance of one hundred *lieues* — four hundred lore) lined with palm trees and gardens dotted with beautiful, well-kept houses, all bathed in the shade of orange trees. One cannot help but imagine how delightful it would be to gaze upon the sky-blue fruit of this land of humanity and breathe in its cool, refreshing air. Moreover, if we consider the immense profits to be made from construction in this country, and how essential it is to utilise the waters of these rivers to cover the entire desert with tropical vegetation, the realisation of this situation is quite straightforward. The vast scale of this prospect lies in Aszupa. Its location between Iran and India, the navigability of its rivers—which flow into the clear waters of a pearl-shelled gulf, carrying the fragrant scents of Arabia—the hospitality and generosity of its people, and the mildness of its climate, one must not lose sight of the fact that it holds immense potential for the future of the East.

Oh! May the Christians of Turkey and Europe at last realise where the true Californians and their brave warriors are! At the very heart of Europe lies a 'Little India' where all the produce of the plant kingdom is cultivated, and which will constantly give rise to numerous merchants who will feel drawn to Europe's industry for the exchange of goods; this Is this not better than the perspective of those Greek merchants who have tasted the spoils of plunder in Vologda* and Irkutsk, and who benefit from the terms of the capitulations?

What is required for Europeans to turn their attention and their minds towards Turkey? Every effort must be safeguarded, organised and brought into an acceptable order. The re-establishment of the East.

• 1 In Vnlogda: on the Fttin'a River in the Saint Petersburg region, it is a key trading centre on the waterway linking Saint Petersburg and Novgorod. In the 13th–15th centuries, it was the cause of repeated wars between Moscow and Novgorod. Ivan the Terrible (15th century) succeeded in securing the trade centre and winning the war. It served as one of the main military bases for the Great Pe*ro's four main armies. After the founding of St Petersburg, its importance diminished as trade shifted to the Baltic Sea. In 1871, a Dutch entrepreneur established a textile factory here, which became a world-renowned enterprise, and Vysloyda developed into a major centre for the dairy industry. (cont.)

•2 Irkutsk — Irkutsk: In Eastern Siberia, the Yenisei River and the Angara River: it is situated at the point where the Angara River meets the Irkutsk River. In the early 19th century, many artists, writers and nobles were exiled here. (Trans.)

The Unchanging Constitution of 16th-Century Turkey

If we are driven by short-sightedness, there is no doubt that the future of 'fiir kiye' will be fraught with problems: the inadequacy of our political system, the seeds of insecurity sown by this inadequacy, and the environment created by your divisions will undoubtedly pose a serious threat. On the other hand, if we consider the modest task that falls to us to revive the State and rekindle the nation's spirit of self-sacrifice, we must acknowledge that 'Kurdistan' possesses greater vitality than some other states.

Indeed, the Turks, with their outdated organisations, have been left behind; yet they argue that Turkey exists only through the support of the European powers, with whom they have agreed to share it: that is to say, Turkey. Where do all these schemes, drawn on a map without any awareness of the spirit of the peoples and based on superficial knowledge, lead? Nevertheless, there are certain obscure indications and facts—such as the former strength of the peoples of the Caucasus and the Isfahan region—which will prove that the Muslim Union once held a vital place in the life of the region. It would seem that this narrow-minded idea, which seeks to blame a single nation, will only serve to shroud your intentions in mist.

To believe the opposite, one would have to know our spirit very little indeed. Despite all the turmoil, does it not appear that, with calm and composure, our people, with their dedication, are selflessly striving for better days?

To believe in the truth of these claims, one must first recognise that our constitution and the national will enshrined therein, rather than serving as a cause for conflict with any other power, will reaffirm the authority of the sovereign power and thereby establish the rule of law. Indeed,
I believe that today, with the rise of the fifth estate, ordinary
It is overwhelmed by the procedures and the ineptitude of the organisation. The faith of your believers is so sacred in the eyes of the righteous. It is so far above mere calculations that the fundamental principles of our Constitution, enshrined in the minds of the people, must be transformed—not only in terms of their content but also in the manner in which they are implemented through the actions of the relevant institutions— It must be sufficient to safeguard the interests of the people and the principles of the Constitution; it must be capable of overseeing the implementation of laws; and it must be responsible for the consequences it creates and the development it fosters. For this reason, in accordance with the unalterable Constitution of Turkey, which is safeguarded by national representation, the duties of the State include: to oversee the country's resources, to ensure the implementation of existing laws and the drafting of new ones, and to observe the outcome of these endeavours is quite straightforward. Consequently, it is reasonable to interpret the widely held views in this light.

The statements made regarding the restoration of the monarchy, and the expectations derived from them, are as follows.

FOUNDING OR CONSTITUTIONAL PRINCIPLES

Following the laws 1/Tanziinat, the laws, which are in principle just and ensure equality before the law, the safety of life and property of individuals of all faiths, etc., shall encompass the rights of the people as set out in the Constitution. These laws will also include the provision—which has been in force in Turkey for a year and regulates the system of representation—that, in certain regions, half of the members of local or judicial councils shall be Muslims and the other half non-Muslims.

2/ To summarise the rights of all subjects of His Majesty the Sultan, a central National Assembly and a Senate or Council of State shall be established.

Gozfc•ın: The Senate, to be appointed by the Sultan, shall consist of a limited number of members. In addition to the elected members, the princes of Egypt and Tunisia, the Khelk al-Sharif*, the Sheikh al-Islam, the Patriarchs, Abu Saouct•, and members of the Hicaz Heni-Rashid families may become members directly. As for the National Assembly, it goes without saying that a central electoral commission must be established to ensure the fair determination of the number of assembly members—composed of honest individuals and elected from the sanjaks—and to oversee the nomination of candidates for the provinces. The number of members of the Assembly should be at least 200, and they should be paid a monthly salary of 3,000–3,500 kuruş; the composition of the Assembly should include 10 Muslim members, approximately 25 Armenians, 25 Bulgarians, 14 Huns, 7 Catholic Syrians, 7 Jews, 4 Orthodox Albanians, 3 Catholic Albanians, 4 Orthodox Bosniaks, 3 Catholic Bosniaks, 3 'Alalis', two each of Nestorians, Catholic Armenians and Protestants. 14. International.

Until the electoral law is revised, the following currently applies:
'It seems feasible to implement the electoral process through my own initiative, provided it is sufficiently broadened. Thus, in addition to the candidates proposed by the municipal electoral committee, the electoral committee of each district should be permitted to nominate candidates up to six places short of the number to be elected.' In addition to the sanjak officials, civil servants and religious leaders, up to ten respected men should be included among these candidates, and the proceedings should take place behind closed doors. Soldiers, who represent the intelligence of the people, should also be eligible for election. The oath of allegiance to the throne and to the Ottoman people must be formulated in such a way that it applies to all members without distinction.

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*The Blekke tribe: According to traditional customs, those who govern a part of the Hijaz and the Blekke are chosen from the descendants of the Prophet Muhammad, who belonged to the Quraysh branch of the Hashemite tribe. (Note)

*2 Abu Saoud / Abu Saud: The Saud family, the ruling family of the Dar'iya province, founded the first Saudi state in 1818. They gained control over a large part of Arabia and resisted the Ottomans
and the Sharifs of Mecca. (Trans.)

*3 Ottoman Currency: Under the decree issued on 1 January, the lira was established as the base currency, with the silver Mecidiye worth 20 kuruş and the gold lira worth 109 kuruş. Until the First World War, one British pound was equivalent to 100 Ottoman kuruş.

1. The distribution of the extensive powers that have hitherto been concentrated in the hands of the Grand Vizier – thereby ensuring that each minister assumes responsibility for his respective portfolio. Whether it be the implementation of security measures or the adaptation of general laws to the conditions of the various provinces, the aim must be to ensure complete autonomy within their respective fields.

2. The establishment of a jury system in every sanjak; the regulation of the administration of justice and the application of the law. Juries shall be elected for a term of one or two years, and each shall operate under the chairmanship of a judge. Their sole function shall be to make decisions regarding the substance of daily life; in the resolution of disputes, decisions shall be taken by majority vote.

3. The review of laws in turn; the enactment of new laws;

4. In order to promote the welfare of the provinces, legislation must be enacted to grant each administrative division the autonomy to issue its own regulations; however, these regulations must not conflict with the general laws of the Empire or of the immediately superior administrative division, unless there is a valid reason. Cities must be granted the freedom to ensure the equitable distribution of taxes and expenditure through the regulations they draw up in accordance with their specific circumstances.

S. The regulation of taxes and duties; the conversion of non-transferable property deeds (tapu, vakıf) into fully transferable deeds; and the determination of the conditions under which the Treasury's full security will be guaranteed.

6. The establishment of commercial and agricultural banks.

?. The distribution of liabilities and assets(distribution of land; the exemption of certain Muslims from military service as a form of donation, the abolition of the tax previously levied for exemption from military service, and the acceptance of young men from Istanbul into the ranks);

8. The clarification of the responsibilities of regional administrations regarding local theft and disorder; the determination of relations with the church; security of evidence, etc.

*1 Bedelât: A type of military service. (Note)

9. The organiser of the election; the regulation of elections, ‘b. His Excellency Suhan I alone shall select the list of civilian candidates.

10. Freedom of settlement and colonisation both at home and abroad; the organisation and autonomy of the colonies.

11. The right to vote and eligibility to stand for election; the development of proposed measures and legislation by the relevant ministries, etc.

As is evident from the inadequate presentation of our views on education and its general development in Turkey, there is a very urgent and indispensable benefit to be derived from the work of the National Assembly. It is evident that the majority of the studies mentioned above were designed in a piecemeal fashion across various ministries; but if the best attempts in this regard are met with indifference and reluctance by the nation, or if the policies are stifled, this demonstrates the weakness of the current administration. The
the people’s aspirations are in perfect harmony, for they are the finest incentives for the current situation and foreshadow the most orderly organisation of the Empire.

Those who seek to promote the welfare of humanity will rejoice when they see the nature of the Ottoman Constitution, which unites all peoples under the strong unity of our Sovereign. The national characteristics of the peoples
The Sultan, who has long refrained from subjugation, has facilitated the peaceful conquest of the vast and fertile lands now utilised for industry and trade, through the influence of the Imistik and the Atüsliiman. This unity has, in fact, brought to light the final outcome of the agreements and capitulations concluded with Europe, the prolonged existence of which has now come to an end. The Turks are willingly accepting the fait accompli; whilst trusting in the reliability of civilised Europe, they are relying on their own strength in this grand alliance.

Those who view the supposed power of the Ottoman Empire with derision are well aware of the regions where the destructive activities of those who have relied on the capitulations signed in 1839 have intensified and spread. If a series of wars, military service, the recruitment of the ‘Innrfwehr’, the impoverishment of the urban population and a host of other factors are said to pave the way for the ‘Turks’ tobreak free from their bondage and lead to their idleness, one need only visit, for example, Drama and the Asaföl valleys, where the Turkish population is concentrated, to see just how unfounded these claims are. Finally, let us recall just how renowned the Iranians are for their industriousness. The poor farmers of Isfahan,

Farsis and Kurds, these hard-working Iranians, although separated from us by history and culture, are of pure Turkic stock and come from the same tribes as the Ottomans.

Having completed his education as best he could, we must appeal to the patriotism of our learned citizens in order to emphasise the necessity of securing a solid foundation. It is not enough to have bigwigs who have been steeped in twenty-four branches of Eastern scholarship and speak in a convoluted and incomprehensible style that the common people cannot understand; what is required is a public education system that is entirely Turkish and accessible. Here is what needs to be done in this regard:

1. As it is deemed inadvisable to place the Qur'an into the inexperienced hands of children, the study and translation of the Qur'an into Turkish have been deferred to higher grades.

2. For the children of the lower classes, following the religious ceremony marking the start of school, they should learn a few prayers; they must study the second volume of the 'Olur An' in Arabic; thereafter, the child should recite the 'Künuf' in Turkish without hesitation (in the English style), covering both *Morality and Religious Knowledge*. They will read Kent's 'Yüce İlmihal' and *'Alîlâknc mî• âc• R y[at P‹ırha* Rifat Pasha's 'Ahlâkîname'; this is likely to happen, as trials of this method have proved successful in some families. Those who oppose these views should propose more radical and faster methods.

May we remember Liifat Pasha, this great and upright man, with fondness amidst such empty-headed people! He loved his nation, for he wrote for the children. Like a renowned scholar, he did not mock the Ottoman people whilst presenting the technological elements of economics, chemistry, geology, physics and biology—all imbued with the essence of Germany and the West—for the sake of their practical application.

3. In all your academic disciplines—geography, history and military law—instruction should be in French rather than Persian or Arabic; the instructors of these subjects should be French.

Generally speaking, Turkey should have two objectives: widespread education must be accessible in the national language; and foreign languages should be taught to meet the requirements of the service

*4 Cin: Refers to one of the sections of the Iftir'an, divided into parts of equal length. The number of 'juz' was set at 30 based on the idea that 'a person wishing to complete the recitation of the Qur'an during the 30-day month of Ramadan, whilst performing the Tarawih prayers, would need to read a certain amount each night'. (çrı)

*2 Ilmihal: A written treatise intended to teach the rules of the Islamic faith. (tu)

We must find specialised educators who can speak the language. But what should we do about those barbarians who despise our mother tongue—which is made all the more beautiful by the pens of certain men who, whilst specialising in Eastern languages, avoid using our words and names?

Our unity, our children's future and the prosperity of our country depend on our enthusiasm and patriotism. Let us gather our courage; with our faith, our traditions, our national character, our fundamental principles, and the love of our Supreme Ruler—who is exalted above all things—and the guidance of our civilised forefathers, we are stronger than any adversary.

XVII. – AVRUPA'NIN GÖREVİ

There is no doubt that the issue of Turkey's restructuring cannot be resolved without Europe's assistance. First and foremost, we require Europe's sustained support until our definitive unification is realised and the instruments of our Constitution are fully understood. Furthermore, it is of the utmost importance that we stand firm against the forces that threaten not only our own developing society but, with the same intensity, the very foundations of European society.

This role is also very fitting for those who, whilst championing the principles of modernity, proclaim their followers to be the apostles of human rights and social progress. Following international conferences on 'explosive shells' and military alliances, Europe—which observed its own civilisation and, in order to defend its rate of development, regarded itself as a powerful force—sought to bring happiness to millions of people, whether Christian or Muslim, by
şılamaz mı?

. In addition to the reasons formed by a sense of justice and goodwill, the assessments that have had a significant impact through Europe's material and spiritual support must be taken into account.

•l Explosive bullets: A rifle bullet in which the tip is marked with a cross-shaped notch, causing it to fragment upon impact and thereby aggravating the wound; the 'dunn-dunn' bullet. Villari. Banned by the 1899 Hague Convention. (çu

Despite the harsh reality, the Turks have not given up on believing in the future of the world. We shall not dwell on these links; rather, we shall simply point out that, following the Eastern Campaign, the Turks—left to their own devices due to organisational shortcomings and worn down by all manner of pressures— if they are blamed for the failure of the seeds sown in Sevastopol to take root, we shall remind them that this was not their own fault; if Russia sought to compensate for its defeat in Crimea through the manoeuvres listed below, the 'Turks' bear no blame for this either:

1. The capture of Dagestan •

2. The occupation of Cherkessia;

3. The occupation of a part of Mongolia;

4. The expulsion of Sunni groups from the Caucasus and

the Hinn; and the cession of many Ottoman territories to

the Ottoman Empire;

6. The deportation of the entire Polish population to the interior of Russia and to Siberia; The conversion of the Uniate Catholics in Poland, Lithuania and Samogitia; the spread of distrust between the peoples of these countries and their rulers through socialist propaganda, forced resettlements and the assimilation of Poland into the Soviet states;

7. the conquest of Kyrgyzstan;

6. The conquest of independent Tatarstan and the high plateaus of the Oxus*, which opened the way for the conquest of Asia and brought the region under control;

9. New developments with the Huhur and new relations between Turkey and its dependencies;

1. The transfer of the Seven Towers to Serbia;

11. Through the Pasha, through his agents, with schools, hospitals and monasteries, valuable donations, etc., and through propaganda directed at the Orthodox, the Olays, the Shiites and the Klogols, from the Adriatic to India, and the subversive influences concealed within the relations between Europe and Asia;

"1 Saotogitie SarTto,°iria: the historical region of Lithuania situated on the border of B'sırda. (Translator's note)
*2 Uniate — ün-at: A community affiliated with the Orthodox Church that seeks union with the Roman Catholic Church. (Translator's note)
*3 Oxtıs: The Amir Deryc River in Cheşhu. (tu j

1s'. The occupation of Crete, which mysteriously lasted for two and a half years;

13. The organisation of self-governance in independent Tatarstan and the possibility of the emergence of demands aimed at strengthening the energy of the nation and its people.

We do not pose a threat to civilisation in the Russians' own lands; on the contrary. Nor can we deny that there are few obstacles that would hinder the smooth running of affairs. There are few obstacles to the growth of this young nation, which seeks to fulfil its own historical destiny. Given this situation, rather than hoping that a war between France and Prussia would solely benefit Russia, it would be wiser to envisage a world order drawn up according to Muscovite principles, rather than a mere border adjustment....

1. A map of the first hemisphere, comprising European and Asian Russia, alongside the independent 'Fataristan', Iran, Greece, Crete, the Balkans, part of Transylvania, and Galicia. On this map, the allied countries or those close to them should be coloured greenish. This will be the map of today's China.

2. To demonstrate the Russians' neutrality and caution, a second map covering a more distant period is required. This map, apart from the countries mentioned, would include Mesopotamia, coloured green to represent Iran's share; Thessaly, as Greece's share; and, as Russia's share, India, Little Armenia and a host of autonomous regions in Asia and Europe. As Constantinople has been ceded, Austria and Turkey will have to make do with the territories marked in green; the rest of our territories, with the exception of Africa and a ruined Britain, will be coloured green; for henceforth the Russians, having been enriched by the conquest of India, they will be able to buy off all well-meaning initiators and all famous merchants, and to support industry, they will cover the great luxury of all ministers with the jewels of Golcon‹le*....

I do not claim to possess the gift of foresight, but even with a predisposition towards Mongol ideas, this can be achieved without difficulty. It is time to pluck up the courage to speak out and take into account what is generally considered to be the following:

*l (Gulconda: Located in the southern part of Hyderabad, the capital of the Andhra Pradesh state, and the capital of the Kingdom of Gulconda (136–1512). Between 1518 and 1520, Timul Qutb Shah established his own sultanate (Golconda). In 1687, the Mughal Emperor Alamgir Shah conquered these regions. Between 1724 and 1908, the region was ruled by the Nizami dynasty. The area is home to world-renowned diamond deposits. (End)

1. Civilised Europe is powerful thanks to its technological superiority, its flintlock muskets*, its flint-fired muskets and its iron cannons; yet neither its civilisation ‹••-nor the progress of humanity can offer any defence against the barbarism of a war to be waged on the banks of the Nile.

2. As the impact of modern weapons grows ever more terrifying, the value of military formations and tactical manoeuvres will be lost. As it will be impossible to launch a frontal assault on armies, it will become necessary to adopt the barbaric and Mongolian tactic of attacking from the flanks. For this reason, it is feared that one day machine guns will meet the same fate as the legions of old.

Following the victory at Sarlova, the North Germans—who owed their success to the principle of 'excessive pride'—immediately clashed with the Ñloğollar on the very same battlefield
/\the Germans, armed with their old-fashioned weapons, clashed with the Slavs—a memory that is likely still fresh in their minds; Today, whilst the Germans are in a state of disarray, and since Great Slavic nations have united with the Mongols, it is understandable that every Slav feels the depth of the hatred they harbour towards the '*Niemeis*'—the Germans.

4. In Europe, the idea of troops organised into companies, with their ranks and files, and the notion of battalions fed by the spoils of war, does not fully develop the concepts of order and tactics. 15. If you examine the events of the 15th century, you will observe the phenomenon of order and tactics. It is worth noting that the tactic of firing arrows in volleys and the function of muskets in suppressing the enemy from above are two distinct things. It is unnecessary to list the elements of this tactic here; however, the reader should have no doubt that these elements exist in practice and that no aspect of the art of war can exist without the support of organised units. Furthermore, whilst the military strength and resources of the Ottomans may not have shaken the power of Europe, they did possess a significant advantage: the breadth of their territories, which allowed them to concentrate their forces on a single front where luck played no major role.Given the vastness of your territory, it is a matter of uniting a single nation in which chance plays no significant role. Moreover, let us bear in mind that, whilst the invasion of a country in our time is the result of meticulous calculations, it does not resemble the invasions of the past, which were carried out in a haphazard manner. They arise unexpectedly and last for a long time.

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* 'Needle-fired rifle: In 1827, the industrialist Johann Nikolaus von Lüry invented a type of firearm that was ignited when the needle struck the primer as the trigger was pulled.' (yn)

*2 Sadova Battle: In 1866, following the defeat of the Prussian army by the Austrians, the Battle of Sadova took place; at the end of the war, the Austro-Hungarian Empire was recognised as the winner. (Sadova is situated 7 km from the Czech city of Brno and 20 km from Vienna.) (çfi)

They pass through the borders; during this period, there is ample time for diplomacy to explain and interpret the faits accomplis.

However, general disagreements, conflicting interests, and the vision of the pan-European order, If one observes the destructive disturbances of panorthoxism, Hellenism and Mongolism, ethnic and sectarian strife, and the underground and harmful activities of Russian Freemasonry, it is undeniable that the time has come to safeguard humanity and its progress; The storm of Russian ideas and the 'Latar' movement, which can only be halted by force, is not as prolonged as is supposed.

Those held captive on the shores of Iten are turning their backs on life. The Slavs and Muscovites, as well as the Greeks—among other ethnic groups—are organising themselves. The Russians are endeavouring to portray the destruction of Folcia as a fait accompli. Kallasia has become the main depot for first-class weapons. The Seljuks, Cengiz Khan and Timur are conducting mysterious operations in their homelands. Their families are clinging to the front lines. The plains of the Itra River, which have been overrun, are turning into a sort of Russian province. The Afghans are wavering between the Persians and the British. Slavic, Orthodox, Greek and Shi'a factions are on the agenda. Across the world, a set of conditions is emerging which, by exploiting geographical factors, constitutes a genuinely aggressive force against the defensive line of the 'Kush', which is attempting to penetrate the borders of the 'Luze'.

What natural obstacle might stand in the way of this rising tide? Just as the success of the Slavic and Orthodox movements was thwarted by the influence of the Catholic Church in Europe, so too, in our region, the policy of isolationism pursued in the heart of Asia…Alongside the 6sşa1iIa, the Ottoman Sunni caliphs, who faced internal strife and the opening of new frontiers, maintained their prestige in Turkey. In these days when the Turks have undertaken such a sacred and perilous task for the benefit of Europe, why should they be left defenceless due to the inadequacy of their protectors, whilst the hatred of their enemies rages?

The time has come for vigilance and integrity. European interests in Turkey can only be safeguarded through justice. Is it not evident how insignificant the benefits of the capitulations are, and how the position of Westerners in the East has been undermined by the spirit of the times? Has it been taken into account that the Turks' resentment is growing due to the West's inaction?

And so it came to pass. Turkey, which has been in a state of tension due to the position of the Uighur issue, cannot develop without the West's support, and this harmony must be established through the effective organisation of Turkish society and the suppression of the press.This is the task of the movement.

EUROPE AND THE TL – A HANISM.

Whilst writing about the Turkish nation in the preceding pages, I wished to remain within certain limits. In conjunction with this, Mr Casimir Delanıarıc*' in a speech he delivered to the Senate of the French Empire, proposed that, in the history curriculum, the Turks and their kin should be removed from the 'Aryan' family of Europe and classified instead as belonging to the race representing the 'barbarism' of Asia. For this reason, I wished to add a few words. This matter has become all the more urgent for me because, some twenty years ago, my dear friend Mr Duchinski*° had already highlighted the need to address these issues. This honest historian and scholar loved the Slavic people dearly and devoted immense effort to research in many fields of history: yet he knew so little about Asia, its peoples and its languages.So much so that he took an unsavoury fable concerning the enmity between Iran and Turan as the basis for his assumptions. Indeed, he did not even entertain the slightest suspicion that the members of the Iranian family might be of Turkic origin.

•l *Thrdoıe* -Casirr.ir Oelamarre: (b. 1971) Wealthy banker, newspaper magnate and politician figure. (trans.)

• Franciszek Ducninski **(1877–1893)** A Polish historian born in Lviv. He taught history at the Polish Lycée in La Ciotat, France. In 1888, the French Academy

To make this possibility more plausible, it is argued that historical evidence in this regard is insufficient in Asia; on the other hand, is it not surprising that the Persians—who played such an important role in world history and possessed an ancient civilisation and written tradition—should, as if they had some interest in this situation, lack a history and historical records that would draw attention to them?... Is it not strange that the Iranians do not introduce themselves to the Greeks and the Romans under this name, and instead use the name 'Persian', which they do not even claim as their own? In fact, a nation with a genuine Persian population of no more than one million (the rest being Kurds and Turks) could not possibly have been dominant in Iran, Afghanistan, Asia Minor, Iberia, Armenia, Assyria and Media. How could such a nation, present in Phrygia, Syria and Thrace, simultaneously attempt to conquer Egypt, Greece and the Levant
with an unknown number of armies? Yet in Persia today, almost everyone speaks Turkish; the people speak in one of the ancient, primitive dialects,
The Afghans speak Pashto; Persian is the language of very specific regions such as Isfahan and Shiraz, and of civilisation. The inhabitants of these regions are distinguished from other Iranians—and, indeed, from the Jafeti and Turkic peoples—by their distinctive features.

Undoubtedly, these are questions that cannot be resolved by the similarities between the dialects of the Ariana region in Iran and Khorasan; to find a solution, one must listen to the voice of the philosopher and fellow citizen J. Sylvain Bailly*; a system is taking shape in contemporary historical research that is conducted with prejudice and insurmountable obstacles. Thus, whilst it is claimed that an ancient work of art has been discovered in the depths of Turarı, it is assumed that this may have been brought in from abroad via trade routes; when remains are found that reveal an unknown architectural element, these are attributed to 'Cyrus' and 'Salamani'

*Japhethite theory: According to the Caucasian theory of Nikolai Yakovlevich Marr (1865–1934), all languages originated from a single source. The 'Japhetic theory' was formulated by the Georgian linguist. His theory was heavily criticised; as Stalin regarded it as anti-Marxist, it was abandoned in 1930. (Trans.)

•2 Jean Syvaïn Bailly: Bl‹z. *5.4ü.* •°

*3 Cyrus the Great: The founder of the Achaemenid dynasty of Persia (c. 405–330 BC) (llĞ SS9 .s30). He defeated the Medes, conquered Lydia and the city of Iram (defeating King M0S'ı5), and took control of Anatolia. He captured Babylon. He then clashed with the Scythian-Saka horde. He was defeated by Queen Toniris and killed. (End)

*6 The Samanid-Saman State: Following the Sassanids (AD 220–651), a Persian state (819–999) centred on Bukhara, encompassing present-day Uzbekistan and Central Asia. Its founder, Saman Hudâ, who was of the Zoroastrian faith, abolished the Zoroastrian religion. (Trans.)

It is said that they were the Shchirs; the inscriptions found in the remote regions of Siberia must belong to the Chinese; our Tajiks, however, are in Central Asia, and the Persians who went missing in China and ›\Pakistan, and as for the hundred or so tribes, the reason why these tribes—which had been converted from all sides by Muslim and Hindu factions—adopted a faith other than the Zoroastrian religion is not investigated. Nevertheless, even if one were determined to deny the possibility of the existence of an ancient Turkic civilisation, it would be unreasonable to deny the antiquity of the Bactrian civilisation. As has been argued, *Zoroaster* — Zerdüşt, who lived in Bactria in the 13th century BC, began to reform the old beliefs there and had to contend with opposition from the cities to the north and east. Further south, in a part of Khakuria—namely the region of Pets and Hinrlistan—this new religion was able to take root.

Chinese historians have established that the inhabitants of cities such as Kashgar, .ñksu*, 'I"araz*', Uzlccnt*, etc., were predominantly traders, thereby confirming that these settlements are of very ancient origin. Over the centuries, both in the West and in the East, in both parts of 'Firkistan', they suffered continuous invasions by the Huns, the Chinese, the Italians* and the Sogdians, and found themselves caught in the midst of a conflict between Zoroastrian, Hindu and Muslim beliefs. Along with the Uyghur cities mentioned below, certain areas inaccessible to these centralised and nomadic peoples became sanctuaries for the Eastern Uyghurs and hubs of international trade. The same Chinese historians examined the impact of factors such as the scarcity of arable land and the impossibility of building a wall to protect themselves against the steppe's vastness
; they merely referred to them by the general term 'Baijars'; yet, from the Turkic nomads right down to the Kalmyks,

*1 Zoroastrianism — the religion of Zoroaster: Followers of this faith believe that after the body dies, they will be resurrected and appear before Ahura Mazda, where they will be judged. Approximately
The alphabet was created by Zoroaster 3,300 years ago. Between the years 4,600 and 6,600 it was the state religion of the Medo-Persian Empire. (Note:

•2 Bactria-Baltria: The region between the Hindu Kush mountains and the Amu Darya river, including the city of Beth, which is today's Afghanistan. (Note)

•i Alsu – in Turkestan, in the Uyghur region (Se) one of the Six Cities (Altişuhr: Lotan, Yar1‹*nt, Yenghisar, Flaşgar, .4l>u, Uçturlan). (Note)

•fi 'I araz: In southern Itasakistan, near the Kyrgyz border. On the *Alas River, its former name was 'Alas', 'Jambu!' or 'Ceanibul'. (çn)

*5 Uzken: At the eastern end of the Feraria Valley. A town on the Derya River, where the Seyliun River and the Narin River converge, situated on the ancient Silk Road. (çii)

"6 Kliitaietis – Hitaylai — Ilitaylar: A people in the north-east of China, stretching from Manchuria to Russia, a mixture of the Hui and Tungus peoples. (trans.)

'7 Xalm'xl‹îar - Iîalm ɬúar: A branch of the Uyrat Mongols, in the 17th century on the northern shores of the Caspian Sea'
Ma ÿiiç is a tribe; today they live in the Republic of Ita1mukş•a in Russia. (Note)

Their scripts and (their hieroglyphs) were far superior to the alphabetic scripts.

Naturally, this great and ancient nation, settled deep within Asia in a remote corner and among the tribes of the yellow race, having lost its national script and the monuments of its past whilst living for centuries within Arab civilisation, has now reclaimed its inherent rights through this event. Thus, whilst the Chinese traveller Tcham-kiao, in 121 BC, heaped praise upon the Chinese and Uighur peoples living in Gansu—neighbours of the Persians and the people of the Jil—there is a tendency to leave the honour of this existence to the Pans; even though they now reside in the Parthian realm, they are Turkish in their language and identity, and the deities the ancients ascribed to this people correspond only to their poetic epithets. When Ptolemy and Hellenistic authors speak of the Ishidons, who were settled between Eashgar and Aksu,
, they speak of the Isidons* who settled there, saying, 'The god is free once more:' "nation"… "he described *them* with epithets such as '*splendid*' and 'magnificent'." Saint de Guignes suggests that these were Chinese or Serian; yet the same author notes that the Chinese, under Ptolemy and Annien, were unable to capture those cities.

In addition to this, if the Uluğs, apart from *'Ouloug-iassa* – Ulu \asa', also had their own script, and the Iialmuk people—one of the most uneducated peoples of Asia—applied the 'errors' of Galdan and the Mantrlu›ıı s Ntanpn's rı•• and, building upon this literary foundation, went on to create a remarkably brilliant literature, it is evident that the origins of these scripts must be investigated. At the same time, as these are of Indo-Tibetan origin—that is, related to the Buddhist or Zoroastrian religions—and since they date from a much earlier period, we must acknowledge the existence of a very ancient centre of Turkic civilisation. Indeed, according to the accounts of the Catholic missionary Rubruquis, who lived in the third century, just like the Phoenicians, those who used this script were the Turks: the Uighurs, who have always been recognised in Asia and who developed science and the arts. These Uyghurs, whilst remaining neutral amidst the warring tribes, preserved their independence and shed light in every direction through their civilisation; the Tatars, too, adopted their alphabet from them. This missionary, who was travelling in 1253,

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'J. Ammianus *Marcellinus:* (yal‹lajs:k KES 330–5 95). A prominent Roman historian from Antioch. He was of Greek origin and wrote his works in Latin; he was the last ancient author to use this style. (Trans.)

*2 Issirlonlnt: A Turkish town in Orra 4sya. *(r,n)*

•3 Galtlan Floşugtu Khan (1677–1697): Founder of the Ba•atur Hatun School; established the Dudist education system in Tihet. In 1677, he united the Oirats under Cungaı Khan, expanding his territories from the northern side of the Great Wall of China to D. Hazalistan. They expanded as far as Kyrgyzstan and southern Siberia. (China)

•*!ı* Mantçous – IYlançu'laı: They are a branch of the Dön Takar-Tungız people of Manchurian origin. In the 17th century, they established the Iiting Han dynasty in China. (çı3)

Olctul offers a rather interesting description; this description bears some resemblance to the observations made by travellers of the time regarding the customs of the mountains of Cafiristan*, a region situated between the borders of Delhi, Itashgar and Couhistan*: The people in these parts, whose daily lives consist of the remnants of 'various tribes' and who, due to their prolonged war against Islam, have been reduced to a state of stupidity, likely practise a faith older than the Zoroastrian period.

It would appear that, like the latter and the ancient Romans, the Uyghurs generally went bareheaded and shaved their beards. Their place of worship faced north; opposite the choir stood a small chapel, where a long bench was set up, upon which the Uyghurs would pray whilst quietly reading from books; they would pray either kneeling on the floor or seated on benches. During the Rubruquis period, they had adopted certain principles of Laurist pantheism*°, though they belonged to a distinct sect. Rubruquis, like the Havyar and Hotan peoples, used musical instruments and rang bells; he also noted that the Nestorian Christians*", who had been scattered across Asia for centuries, had adopted the Uyghur script from this people, under the preconception that they possessed their own language and Syriac script.

This testimony concerns a Turkic 'Lassa — Yasa'
— a Turkish 'Lassa' — which was supported by the Khwarezmian* historian Abou-Gazy Buhadour-khan*; for this reason, we believe that by highlighting several historical points regarding the ancient Turks and their civilisation, they have provided valuable insights.

The Aryan character of the Turkish language, attributed to the conquerors of Cecrops* or the Sermitic/Sarmatian people, extends as far as what is now Greece

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' 1 A region between Khorasan, Fars, Afghanistan and Pakistan. (5n)

*2 The region of Khorasan: a region in the east of Iran, formerly known as Liapiš, which was later !a1kı ıV.üslümafi h jet because it did not accept this name, the region was thus named. (çn) (ı) Mountains. As is well known, many dialects form very quickly.

".î f'anteiz.m. "The concept of God, as one, the same and identical with the universe, is perceived as such. According to pantheism, God is not a separate and distinct being from the universe; rather, He is the first cause of all existence, the source of all being. (Trans.)

*For further reading, see p. 96, *2.

'S Harexrl: Dkvs70, '3.

*6 Übü'l-Gazi Dahadı'r Ian: (1663–1663) has written two treatises entitled *The Recognition and Definition of God* and *The Turkish Genealogy and the Turkish men Genealogy. (Trans.)

*7 Cecrops — Kekrops: A figure from Athenian mythology, not of Greek origin, with a human upper body and a serpentine or tail-like lower body; according to legend, he taught the Athenians how to marry and how to read and write, and deified Zeus. (trans.)

It appears that they had known this since their settlement, as had been mentioned earlier. In this regard, we can replace the '-dr' suffix in the names of the ancient cities of 'Vruta'—which are of Thracian-Dacian or Etruscan origin—and the '-tr' suffix in their names with the '-avisme-' suffix (-u ending) found in the cities of Thrace, Macedonia, Moesia and Dacia. Tertellius* counts as cities those whose names end in 'ov' or 'ao', whether they are more or less independent, rural settlements. In our view, we could find as many as a hundred names ending in *'tria'*, 'irurn', *'dria' and* 'cam'; for example, in Thrace, 'foui'ıı-ow' / 'Turnova'*; in the province of Gaul*, 'Tourna-cıım'**; and in Etruria, 'Su min ın'*. Moreover, in Turkey and Turkestan, there are hundreds of similar names; 'ow' means 'valley'*; 'dere' refers to any watercourse, and '*koum*' is a city or town.

Let us examine a few vague or debatable assumptions—and ask ourselves why this is so. • The ancient Hittites' battle cry, 'afnfofn!', was answered by the original inhabitants of Thrace and Phthia with *'to your places!'* or, as the present-day Thracians of Asia say, *'hor ahat!'*.

With the latest findings, it has been accepted that a civilisation had spread across Europe and Asia—in Thrace, Italy, Gaul and even Spain and Africa—long before the Hellenes and even before the Phoenicians; that the Hellenes had adopted this civilisation from the Phrygians and the Phoenicians,
. Similarly, according to Strabo, it was the Thracians who laid the foundations of Athens, and according to Eustathius, Linus, *", *Tüzleri••, and Tamiris*'*

*1 Larditnia: In ancient times, the region of Piosovo, where the Thracians lived alongside the Lyrians and the Thracian tribe ((n)

*2 Etrius: According to Herodotus, they lived in Etruria (present-day Tuscany), situated in the north of Italy between the MO 750 and *50Q*, in the region between the Tiber and Amone rivers, and had migrated to Anatolia (Tiya). The name 'Torino' has been found in the 'Etrian' inscription at the site of Ftrii:-k, and a 92 per cent similarity has been established with the Turkish language. (Trans.)

*3 Alarnham Orteliıs (js7y-lû9P) Its historical background and external features. (ęn)

*4 Turnova — Tırnova: A town in Bulgaria which served as the capital of the Second Bulgarian Empire between 1187 and 1393. For this reason, it later adopted the name 'Jelil‹o Tıcovo' (great, sublime). (Trans.)

*'i Gaule fGol ok:ınur1-Ga!ş a: kema period, as it was then known, because of France and (homeres. tcn)

*6 Tou:nacum – 'fuıiakuın': Tomai in Belgium. (Trans.)

•7 Sutrivim — The city of Ettüslt in the east of Sut fi: fîoma (the temple of Ettüri). (trans.)

•S Linus Linos: In Greek mythology, the son of the muse Uaeia and the god of art and the sun, Apollo. He is regarded as the creator of melody and rhythm in music. (trans.)

•9 Museum: From the Greek 'museion', meaning 'a place for the Muses', the Muses (Muses), a place for the arts and the muses
. The first museum in the modern sense. It was opened in Alexandria in 280 BC as a centre for scientific research. (Note)

'10 Tharynis: in the mythological tradition, a son of Zeus, a Trojan poet and musician; after competing with the Muses and being defeated, his poetic and lyre-playing abilities were taken from him. (Translator's note 1)

We know that this nation, which favoured examples such as Thucydides* and Phö‹ire**, was the one that taught civilisation through Orpheus* and the religions through Eumalpe*, the guardian of the Eleusinian Mysteries*.

{Genesis 1:a, which states that Tyres*, son of Aphet*, was the father of the Thracians, does not account for either the descendants of Tiras or the Türi from this lineage; similarly, The Tyras (Dniester) River flows through Turoiskitya, the city of Taraz in Türiiistan, one of the world's oldest cities; it corresponds to the city of Tharse*", which neighbours Cilicia*•, Tracheotide or Trakeotide'e*°. Similarly, the Bible (Malachi 2:6) does not distinguish between the Macedonians, referred to as 'Cephine', and the Setians, *who*, according to the Ctolemaeans, were settled in the region of Volya; in the same way, the city of Seia, along with the rural areas known as 'Volsques-'o1sl‹', is distinguished from the Setia of the *'o1sl‹', the Sctia in *'ıraconnaisc**, and the Setiutn in the province of Tricastes under Galerius*".

In particular, when the Hellenes referred to Tral‹ja as finn/tirt and to Dacia as *Dul‹iu,* and *when* they named the Tral‹l8r and *Daki as* Dol‹lıır, they did so in accordance with the language of the Turks. These two forms, however, do not conform to standard Turkish orthography. If you ask any Turkish child about their nationality, they will invariably answer in the plural: 'Osmorîî *is*—a Turk, *a Gergin and a* $lunastırlı; they will say "Osmorîî sılı". For this reason, the Toures have given rise to the Ttıris, Daghis, Türüsk, Turerıgler and Tursilengler; the Jassykh (Yassık) or Jasyges (Jazijler – Yazıklar), Susıli or Sızıglar, Gurık, etc., have emerged.

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*1 Thucydides – 'from Thucydides: a Greek politician and historian who lived in the 5th century BC. (Trans. I

*2 Phēdre - Fedr: Grek söylencesinde Atina kralı Thêsee'nin karısı; üvey oğlu Hip· He fell in love with Ariadne, but was accused of raping her and was put to death. (Note) "3 Orpheus: A figure in Greek mythology. (Note)

*4 Eleusis — Elefsina: A town in the vicinity of Athens. The Eleusinian Mysteries were religious initiation rites performed over a period of several years in ancient times. (Trans.)

•S Eurr.aipe: A priest in Eleusis who presided over the rites of Demeter. (Translator's note)

*G Japhet: One of Noah's three sons, mentioned in the Bible. (trans.)

*7 Tyres — Tî ras: One of Japheth's seven sons. (Trans.)

*d La den ese - Tekt.'in (Yatan lış): The first book of the Torah, comprising the first five books of the Torah. (Trans.)

•*v* Cil.cie — Iülilcya: The ancient name for the region of Adana today. (Trans.)

*10 Trakeotid: Séleucie Trachée(Dağlık Selevkia): Göksu (Calycadnos) ırmağı üzerin· Also known as Silifke. (Note)

* Tharse: Modern-day Tarsus on the Tammus River. (Note)

• 12 *etia: In the GO lin G region of Homa, now known as Sezze. The capital of the Volskli, who lived in the Etruscan region in the 5th century BC . It was annexed by Rome in 382 BC. (Trans.)

•1J '1arraconaise — 1 Hispania Lurraconensis: a large province encompassing Catalonia and the Pyrenees; Selia, a town situated on the Ebro (Basque: Ibaí) river within this region. (ltm)

*14 Hetius: In the Tricastes region of Gaul, home to the Tricastes people, corresponding to present-day Chamg‹JgTıe Ar1ennr'fle, Paris, n Isn 1‹m ÛD'sHnrIa, .Srine and the surrounding areas, Trn¿e.(lruva oJ‹tnt îr) city. (çn/

For this reason, if we take into account the rule in historical research today of not relying on vowels, the word ‘7’tirk’ in everyday speech is written as ‘trk*’ and read as ‘terk’; in the same way, ‘Terek’, ‘Tarler’ (a city), ‘l’u‹ırik’ (the Berber tribe of Tariq, famous for the conquest of Spain), ‘Trachinie’ in southern Thrace, ‘Frachinie’ in Etruria, and ‘Troki’, the ancient capital of Latvia, the Seljuk principality of ‘I’rolü’ near the ruins of Tıuva; the ‘Troana’, ‘Tuıanî’ or ‘Eastern Turks’ among the ‘Ptc›lüınee’ in ‘I’tirkistan’; and the ‘Troia’ (the ‘I’ı uvalılar’) founded by Tros in Asian Thrace; The city of Touraine*• in Tutan and Gaul: the state of the Thracians in Europe and Asia; the two known cities of Issidon and Turan. Tyr and its allies: the Sitlori, the Iyriens* and the Tyrrlaene of Etruria, etc.; what I am saying is that there must be a reason for the similarities between all these words.

Atilla’s followers, the Thures or Thurinyiens*, and the Tut cilingu-es—leaving aside the trivial nature of our own era—highlight the remarkable complexity of the *Etruscans’* names, which is virtually unparalleled in any period of the history of the Ahurites and the H4ıcsnlılar, *and is* truly *fascinating.* . The most prominent example is the Etruscans, particularly those in Italy; as is well known, this region was successively known as Saturnia, Enotria and Etruria. This Saturn, after being exiled from his empire, civilised Latium* together with his wife Rea (Rha, Volga) and bestowed upon it the name of the city; he would later be known as the local Jupiter

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*I trk: Arap harfleriyle yazılış kastediliyor. (çn)

*2 Traclia: A city founded by the Dorians in Greece. Referred to as ‘Ithaca’ by Homer and ‘Jracchin’ by Pindar. (Trans.)

*3 "Froki": the ancient capital of L’ıtvan\•a’n, now known as Tral‹ai. On the outskirts of the city T‹ıtori4kıı} Elero — Tatuıcık (Kiiç ük Tel at a matt.u ida) is known as ‘the dead’. In Lithuania, there are currently 3,000 Turkish cards and 2–3 ‘Turkish’ altars. (According to Aleksandr Ismailov, Lecturer in Turkology at Vytautas Magnus University.) (Trans.)

Touraine: A region in France named after the ‘Turks’ living there, specifically the town of Tours . (Translator’s note 1)

*S T}'r.ens — Tir'li1er: The people of the city of Tyre. Tyre is situated in the Levant, between the Jordan and the Euphrates, near Beirut and Simon’s G’inde; it is also known as Sur. (Trans.)

"6 Tyı-hünes — '1'irenleı: in the region between Selanil‹ and Serez in Halahedonx'a'da, •7an; after the invaders arrived in the region, this people were given the name Pe asg. The Tyrrhcnien, a seafaring people, founded the Etruscan civilisation in Italy. (trans.)

‘7 T’auringien: A people living in the region of Thu.ingia, centred on Eıluıt, in Alnaanya. (Trans.)

*The Tu-cilingues-Tvırcilingi: a Germanic tribe that emerged in Gaul in the 5th century. King was raised by Odoacer (Odiivacar) at Attila’s court. He later went to Rome and defeated Romulus Augustus and became the first to settle in Italy.

(Note) ‘9 Latium. The region where Rome was founded. (Note)

A defeated Turnus in Linae; the Centaurs and Minotaurs from the Helenic myth who were vanquished; the she-wolf Zenn, who suckled the two founders of a new empire, and the abduction of the maidens—do these tales, and their inclusion in the records of Chinese historians, not possess any historical significance?

Mr de Guignes (2.3/1), by citing Venhien-tum-l‹ao, Soui-chou and Tam-chou, undermines the legend of the wolf that saved O'aıan and his companions. It is known that a similar name, Ulan Fiaius, is frequently found in the Romans and is reminiscent of the sacred marriage formula.
Ut i ın Caine •ş• <•‹n – Sen tiaius, tren tiaia. Similarly, Zena and
Names such as Asena should be considered in the context of many Turkic tribes; just as the ancient Caianiens (Caianien)**, of whom the Iranians claimed were 'from Isfahan', belonged to the Turo-6raniyen dynasty in Cai. It is also known that the symbol of the skull attached to the tip of a spear was used by the 'Şiir' tribe. Furthermore, Guignes is said to have linked this legend to the Doqu Turks; for the conqueror of the Ilun' Toumen*, and the much later first conqueror of the eastern Teyyanis, Toumen, must be the same mythical figure; the Chinese The tribes mentioned in the 'Fin' chronicles lived much earlier.

According to About-Gazy, if the line of the Oghuz successors is traced back as far as the Ilkhan-Ilhan dynasty*, the likelihood of this connection increases considerably; furthermore, according to significant historical data, Tyrien* and 'u

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• Aeneas: A hero of Troy; after the fall of Troy, he settled with his companions on the banks of the River Tiber in Italy. He defeated Tutus, the commander of the Gregian colony. He made peace with Latinus, the king of the region, and married his daughter Lavinia; their sons, who were nursed by a she-wolf, would become the founders of Rome: Aeneas and Romulus. (trans.)

*Centaur: a creature with the head of a man and the body of a horse in Greek mythology. (Trans.)

•3 Minotaur: In Greek mythology, a creature with the head of a bull and the body of a man, imprisoned in the labyrinth of King Minos of Crete. (Trans.)

Please refer to Notes 11 at the end of this section.

*fi Ca1an.en-liaianien-l€aîan-Fiaianid1er: In Iran, the title 'urvon' was bestowed upon members of the 1€e\yani1er dynasty; in the Persian language, it signified 'great' or 'mighty'. The founder of the dynasty, Keykubad, is the subject of a 60,000-verse epic poem written by P.rdevsî, which recounts the entire history of the legendary Iteyyanis right up to the end of the Sasanian era. (Trans.)

•The 5-tonne train: in the 3rd century BC, Toomntn To:ı'nan (c. ?–?O9) and his son Mete (209–174 BC) founded the Xiongnu Empire, which the Chinese referred to as the 'Xiongnu' or 'Hium-nu'. According to one interpretation, the name 'Tourmen' derives from the term 'I'ürk-iuoqol', meaning 'commander of the Tiimen's 10,000-strong army'. Construction of the Great Wall of China began during this period to prevent Hun raids. China

•6 Ilkhanate: The Ilkhanate, founded by Hülegü Khan—a grandson of Genghis Khan—with its capital at Tabriz,
captured Baghdad in 1258, sacked the city and killed the Abbasid Caliph al-Musta'sim, bringing an end to the 308-year-old Abbasid Caliphate. (Trans.)

*7 Tyriens: See p. 18G, "5.

The Tyrrhenes* in Italy, who were far too numerous to have founded the 'Lydians'; these peoples—the Tauini*, the Turones-Turons* and the 3'urduli—with their very distinct forms; and the Tauesi, who spanned half of Europe and Asia—how are they to be reconciled? Would these groups, bearing almost identical names, not indicate the existence of a powerful and distinct people, or a Tuuro-Cel-tique* ethnic core?

What do these Etruscan terms—'Tarquin*', 'Lucullinus' and 'Lucumon*'—refer to? They might even be mistaken for the Turkish 'Toltınoğulları' clan. Micah, these 'lucumon's', which were once found in every Etruscan city, resemble the 'lJiRrıom's' found today in every Tatar settlement*'°: the word 'mi/runom' is the same as *'uluçunom'* in the dialects of the Eastern Turks; 'ulu',• - 'ulu' means 'great' or 'ruler'.

To be precise, without delving into the Latium dialect, let us consider the cities of 'Larquinies', 'Terracine' or 'Tracliin' and 'Y'olsinie', which are today known as 'Turchina'*. Let us not forget, however, that the Uyghur term may be a variant of

•1 Lydians — the Lydians: a people who settled in the region of Pattalonia from around 2000 BC onwards. The Lydian State, from the late 2nd millennium BC until 547 BC, when it was defeated by the Persians (Salihli) at the Battle of Ctesiphon (Kresus), subsequently fell under Persian rule in Anatolia for 200 years. (cm

*2 For further details: See p. 6.

*3 Note: The people of Lielt-Lit, settled in the upper reaches of the Ro Ovasırnn in K. Itayada, centres of Eurasia, present-day Turin. (çrı)

•4 Touïones-Furon: A Celtic (?) tribe living in the Tenis region of central France. (trans.)

*5 Taïres: The Isut-Sal‹a tribes living in the Kır m region. (trans.) "6

Touîo Ce!cit{ue/TIJtcı-?>ellîl.: TuJc-Celts or Turan-Celts. (trans.)

"7 Tarqui": A Roman name. The last of the Kazahs bore this name and were Etruscan slaves. Beginning with the first Tarquin, the legacy was continued by the Tarquins, who were of Etruscan descent. The fifth king was also of Etruscan origin. Tarquinia was an Etruscan city in the Latin region. Until 1877, it was known as Corneto; in 1922, it became Corneto Tarquinia; nowadays, as its name *derives* from the Taquinnii, one of the ten tribes of ancient Etruria, it is simply referred to as Tarquinia. (Note)

*S. Tulminius: Lats Tulminius. The famous king of Veii, a wealthy Etruscan city-state in the 18th century BC; his name in Etruscan was Tulrlrn nes. (en)

*9 Lacunon: In the Stiusi, a chieftain or President of the Etruscan Confederation. (en)

*10 The courtyard. As mentioned earlier, 'there was a courtyard amongst my fields.' There was a courtyard at the back of our houses. (trans.)

*11 Turchinn: Nacchia della Turrina, a settlement situated immediately adjacent to ancient Tarquinia. (Trans.)

*12 Ieracine — Tertaciria: A town in the south-east of Rome, in the region of Latium. In the late 1st century BC, the Volsci lived here. Its name at that time was Anlisut. (trans.)

*13 ?'rachin: Apart from being synonymous with Ferracine, it refers to the Malis region in Thessaly, Central Greece, south of Athens, where the Dorians lived. The most important of the Lacercians. (Translator's note)

•*14* Volsinie-Volsinii (Etruscan: Velzna): The names of two ancient Etruscan cities. Both are in the province of Fiume. One is situated in the mountainous region of V•ual1a, whilst the other lies near the town of Bolsena. (Translator's note),

The Thracians, who had ancient scripts, did not speak the Hellenic language. These Tarquinians or Turlinians, like the Eumalpians of Thrace, bequeathed to the Romans their civilisation, the traditions of the ancient Uighurs, their methods of divination and bird-reading, and the Sabine *'giant* Vulcan'. The word 'durur ınnı*' is of Etruscan origin, though it is actually of Turkic origin; it is even easier to pronounce than *'garritus*'. A good omen, happiness, in Turkish, derives from the ancient Uighurs — it is derived as 'mm'; to learn and to teach — that is, to become a Uighur and to be a Lygur; and to dispel all doubts , let us note that the internal organs examined by the Roman augures were called *'gip•eria'* in Latin; this word is nothing other than the Turkish *'Djiffueni'* – 'ciğeri' – that is, 'jecur', a common word among the Romans meaning the liver and internal organs. As for the Latins' 'Auspicia'—that is, the signs they interpreted from the flight of birds—this term, 'l'eJirrıc', begins with the suffix denoting 'hunt', or more precisely, 'anything that flies or flees', in Latin:

As for the forms of the verb 'to enter', in the words *aspectus* (appearance), inspectus (observation) and *prospectus* (perspective), the Turkish form 'bak' was transformed in Latin as follows: the entry form, inpredi (did not enter), *'aggredi'* (attack), and 'eyredi' (out) – the Turkish equivalents of these words are 'girdi' (entered), 'yürüdü' (walked), and 'gil di' (went), respectively.

The Tarquinii also gave the Romans their laws, using the word 'jus'—which reminds us of 'iassa' or 'dyusss'. Eastern Turks pronounce the Turkish-German 'i' sound as 'j'. The Turks use the word 'iassai' – meaning 'prohibited' – which is incomprehensible unless it is understood to mean 'enforced by the authorities'

; the word 'ge e' *di''* – ‹tı' in the book, meaning 'part of the people' and in Tatar, let us recall that it has the meaning of 'tribe' or 'organ'

.

The decurions* and centurions present in Turan's original organisation—dun**, the Etruscans, who came to the Romanians, *cRmmtane* – city and farmer,

"The Sabines: an ancient people of Italy who settled in the region of Fomont. According to tradition, the Sabine chieftains, having been driven out by the Etruscans and the Achaeans, waged war against the Etruscans; thereafter, by mutual agreement, it was decreed that the kings of each tribe should take office in turn through a lottery." (Trans.)

"2 Vulcanus: in the myth of the Fomorians, the god of fire, the seed of Vulcan, the creator of the smiths' art. He dwells beneath the slopes of Mount Etna and bestowed special gifts upon Aeneas. (Trans.)

"3 Augur: f. a prediction, a divination. (Trans.)

*s Avium garritus: In Latin, the cries of birds. (Trans.)

•5 Aupures: In Latin, a soothsayer, a diviner. (Trans.)

*6 Auspicia: In Latin, the father of the auspices. (Trans.)

•(mm rion: a unit of ten men in the Roman army. (trans.) *"R*

C.er\turirın: a unit of one hundred men on the Roman frontier. (trans.)

They also provided the names of the committees *established* to oversee the Turkish word 'kcnnt - 1‹um'; as well as images of the 'ruriofe' councils and the judges presiding over the courts. The term 'jury' or *'council'*—that is, *'curie'*—is reminiscent of the general assemblies or 'kouriftJi' kurultays, which were senates for the election of the successors to the Tatar or Italmult khans, comprising specially designated members and the descendants of Terigiz Hatun.

Let us also note that the term 'Turkish cities' or *'koum* lit' is a distinct word from the titles—such as *'khoru'* or 'shani kont'—sometimes bestowed by Turkic khans or Turkic-Chinese emperors upon tribal leaders. Let us also add that the authority of the Capitoline* bears a certain resemblance to that of the 'Peyton' in the East. All these similarities, following the brilliant peak , might they not shed light on the history of the powerful, yet little-known, Turko-Aramaic civilisation that vanished with the Roman Empire?

It is also difficult to find a reasonable explanation amongst the peoples of Italy that would render this assertion acceptable; for amongst these peoples, who encompass all the 'branches' of the Japlieti9ue, such as the Celts, the Getae and the Slavs, Among the peoples of the Danube region, the Italian Sabellians*, Sabines or Samnites are said to be equivalent to Ptolemy's Scythian Samnitae. We see that the 'Sahir'* of Tirytis-ian and the Samen, as recorded by Cedrenus* in his 'fïalliste*', Theophanes the Confessor* and Priscian*, are, according to de Guignes, the same people. On the other hand, the Auxacii (d'Aksou) of Asia Minor — from Aksu), the Ascani (from Aix-en-Provence), the Casii (from Eaşgar), the Frymi, the Rhy-ymnici, the L'ınodi, etc., what do these tribes of Lalya—the Vr›lsques, Ausones, Osci or Osques, Casci and Casrtues—actually signify?

ÇANAKKALE ONSEKİZ MART ÜNİVERSİTESİ

*1 Curiate. Latin curiatus: the municipal council. (çıı)
*2 Curule, from the Latin curulis: a special chair in ancient Rome, used by high magistrates, backless, inlaid with ivory, with crossed legs. (trans.)
*3 Curie. From the Latin 'curia': the Roman assemblies, and later the meeting place of the Senate. (çn)
*Capitoline, formerly Capitolium: the most important hill in Rome; meaning 'the summit of the hill'. (Trans.)
*S hapou — door: in a *certain way, in the Devieı ftapısı hall. (trans.)
•6 Japhetique: See p. 180. *1.
*7 Sabellians: A people living in the Apennine Mountains during the Roman period. The Samnites formed the main element of this group. tçrj
*8 Salyrians: A people who came from StS ybn‹Ia D' via Ifufl‹asya as far as Cappadocia (m)
• 9 Cedrenus-Georgios Kedrenos: An 11th-century Byzantine historian and chronicler. After the sacking of Constantinople in 969, he also chronicled the political affairs of the Khazar Khaganate. (Trans.)
10 Nikiforos Pallis-Iosantopi: 14th-century Byzantine historian and monk. (Trans.)
*11 Urinah Jr Kottici Terfunes: Byzantine historian and statesman (7SS–817). (Trans.)
*12 Priscus: A distinguished diplomat and historian who lived in the 5th century. Author of the most comprehensive work on Byzantine history. He served as a diplomat during the reign of Theodosius I and, together with Maximinus, played a key role in diplomacy during the year of the invasion of the Alans. (Trans.)

Finally, let us also point out the futility of insisting on the coincidence of 'two Adriatic rivers'—neither on the basis of the deceptive similarity between a host of names such as Stıtıium, Astura, Capone, Volturııe and Mintufne, nor on the grounds that they all flow into the same sea (Dori). There is no need to list the 'Tur' rivers in Hungary and the 'Thur' rivers in Thurgau; the 'I"ııran' rivers in Iran that flow into the 'Turia' in Spain and the land of the Turtiltes; nor the 'I"aurus' ('Foros') in Europe and Asia{there is no need to list them all. In Europe, the word 'tur' can be derived from 'turris' – 'tur' – but as this would be far too cumbersome, it is rendered *as 'gra'* and *'tres'*, 'trois' (three). Thus, in Etruria, the Tyrrhene and Taurin peoples; Taurian, Turricun, Tarquinies, Terracine or Trachii, Tecri, 'Ouromenium', Tricarico, Turci, Thurium, Capoue, Tiraceni, Soutrium, Caramanico, Camagnolo, 'Lure-rium', Tarantaise, Torcelle, Taurasia or Augusta Turinimum, Tarus, etc., were found. In the land of the Istures, the 'Purdetans' and the Tudules (in Spain: Mariasu or Tarrazona, Tarraco, Taraconnaine, Lartessus, Touria, Toro, Douro or Durius, Altira, Hiturgis, Itirussa, Asturias, Astorga, etc. In Switzerland and Tyrol: Turicum, four towns on the Thun River, etc. In Austria: Tarnopol, Carodunium, I'ergeste, l'ragu-rium, Tyrnau, Tur, Turkevi, Thurocs, and others. In Alırnınyu: Torgau, Torne, Thorseng, Thuringe, etc. In Greece and Thrace: Thyree, Tiq'nthe, Etria, Samothraki, Thera or Santorini, Tlıroniunı,'I'ou m eva,'lncca, Trachin, Tyran, Dı in, 'l'auresiunı, etc. In Gaul: Taurones, Tricasses, Tarbt•lli, 4 ric‹ıstins, Tricori'1er, Trinobantes, Dituriges and the Tauriques; in the territory of the Turones and Tuidini: J'arare*', Taruscon, Caraman, Carcaso, Targon, "I"erouaıiue, 'l"horipni or Augusta dura, Duranius, Tarn, Fornodurum, Durantasia, Torcy. Durocasses, Cadurqui, 2'urı:o ing, Tournon or Tournomagensis vicus, 3'recac or 'fricasse near Troyes, Trucy, 'l'ruccia, I)rıurrıovaria, Avari-cum, Turenne, Tournus and Tumicum, Turnacum, Tuıkheim, etc.

(l) 'Deniz' in Turkish, 'deria' in Persian — 'cieia': 'deija' in Tatar; it also means 'river' and 'stream'. *The Yurtend River* in Chinese Turkestan, the Amu-derva or Oxus. A stream, a body of water, a valley; it conveys the meaning of 'deep'.

•1 T hurgovie: In the canton of Thurgau, Switzerland, separated from the canton of Aargau by the Lonslans Lake and the Rhine River

Thurgau Canton. The Thur River runs the length of the canton. (trans.)

•2 Asi ure'leı: In north-western Spain, in Asturias, a of Celtic origin. (Translator's note,

•3 Taïare: A town on the Tirdine River, 40 leagues from Lyon. (Trans.)

*4 Turckheim: A town in the Alsace region in the north of France. During the Roman era, the Vermen tribe was driven out of the area, and the Thuringians settled there. Its German name is Durchheim; in the Alsatian dialect, it is known as Tercka o1oia. (Trans.)

O1‹uru. We do not wish to conflate it with Taoism and Asian mysticism. However, it is surprising that, in order to name this civilisation—which once pioneered the founding of all these cities and has produced such indisputable monuments—a choice must be made between the Annaki, the Ilardaniens, the Tyrian, the Tyr-liöne, the Etruscan Tarquiniens, the TraIÛar, the Tosques and the Liturks.

We ask: Just as *the 'et-o-matism'* of the Germanic languages, this 'Turo-Aranism'—which has been identified as a distinguishing feature in the Celtic languages, which have been more or less influenced by the Litrisk or Litrio-Urrisc roots—this. This Turo-Aranism, sanctified in Norse mythology through the figures of the gods Thor and As-'1hor and celebrated in the 'Bardes' songs—which recount the exploits of the Tour warriors—is expressed in its distinctive form as a response to the derogatory terms *'sla', 'sew', 'vink'* and 'niee/s*'. Given the contemptuous 'tyruJ', *'fourak'* and 'dran' expressed through their eyes, reflecting Russian and Hellenic hatred, can this 'Tuı o--4ranism' really be merely a coincidence?

We are not making this up; as evidenced by the etymology of words such as 'aitta£or' (beloved), 'rırntor' (farmer), 'ırıstrurtor' (educator) and *'lectoü'* (reader), the root, number of syllables and word order are identical in Latin and Turkish.Furthermore, as shown in the table below, there is a striking similarity in the conjugation of verbs:

The verb 'olmalı' In Turkish	To be (element) in *Turkish*	Passive form in *Latin*	To possess in *Turkish*	The verb 'to be' in *Latin*
m	*im*	*r*	*im*	*i, o, m*
s /	*sen* dtr, fir	*ris* *utr*	*in* *ı*	*s* *t*
mus	*iz*	*candle*	pushing	mus
rio	is, ttr	*ntur*	*lar*	nr, *re*

*1 l3arde: the people of the ltclt civilisation are known as 'ozsnı' and 'his:îvci'. In Gaul, they are known as 'bardos'; in Ireland, 'hard'; in England, 'Gallеı'; and in Metania, 'baızlı' or 'baıtl.ı'. (Note)

*2 Niemets: For those who do not speak a Slavic language, the term 'silent, speechless' is used to describe the state of affairs. In Russian, as the Slavic languages form the main group

Germenler için kullanılmaya başlanmış. (çn)

of languages known to them,

(1) *Tş tan*, f' ryan. It appears to refer to the prince or king of the Turks, the Pats and the Armenian Fortls. As mentioned earlier, it is an ancient Turkish title of high rank, equivalent to 'governor' or 'prince'; it is comparable to the terms 'prefect' or 'imperator'.

For example, the verb ‘to hold’ (1mpmal‹) is ‘c‹ıpere’ in Latin and *kcıpmuk:*

Cayio, I am seizing; *cupior,* I am being seized; *captus* surti, having been seized; ca¿›ıus es, you have been seized; *capitur,* they are being seized; *cupti* eramus, we were captured; *capti sumus,* you were captured; *cepistis,* you captured or were captured; rope’, to capture; *rrpisseın,* to encompass; *copiaıur,* to be captured;
there is more: *captare,* to close in *Turkish*; *cuyc•ssere,* to struggle or be seized, to let oneself be seized, etc.

For those familiar with the flow of Turkish grammar, let us note that to compare the two languages, one must also delve into the flow of the Turkish verb; at the same time, let us point out that it is not necessary to insist on certain formulas found in Turkish grammar books, such as those indicating the active and passive
forms, let us also state that there is no need to insist on certain formulas found in Turkish grammar books.

Which grammar can capture the infinite subtleties of the verb ‘türlü’? To analyse this verb—which is so simple, yet so rich and versatile—a detailed study is required. To make the similarities more tangible, it is necessary to give examples from the most common forms. The usage of the verb ‘4\irl’ is specific to the Turkish people; compared to the languages spoken in Europe, it is simpler than that spoken in Constantinople; instead of ‘guoızıedirn’ — ‘güımediırı’, the Turks use *‘puordintuz tok*’ — ‘i;ürrlıieiimiiz yok’; ‘Onuru *liorın’* — instead of ‘gör ülüş-orunı’, they say ‘fromfınek/eirn görülme!‹tejûm’; ‘guordiın’ — instead of ‘giirdürn’, they say ‘ıorınichinı’ — ‘görmüşüıo’; furthermore, nouns in the genitive case are pronounced as in other languages; *We* have a father: *‘euordş miz’* — instead of ‘giircliiniiz’, and with the same meaning, ‘guordyniuz mr’ — ‘giirrliiğüniiz var’. These are two types of possessive forms, one ending in -iz and the other in -i1‹lı. I should also point out that I have used the first one, as it is much more widely accepted. Despite the numerous variations observed in the text, the root forms are always presented in the table as shown; in fact, a rather distinctive similarity can be observed between the Latin and Turkish languages in this respect.

1. Given the similarity between the word ‘sonia’ in the Ati language and the Turkish word ‘çel‹in’,

‘to explain why “unaucarnn” appears in this particular sequence, should we look for the reasons in the sources of Sanskrit? However, although the Slavs and Indo-Germans share many similarities in this regard, it seems more plausible to explain this situation by the contact between the Scythian and Thracian peoples and the Hellenes. The language of this powerful race, despite undergoing numerous changes, survived the massacres of the Chingizids

and modern Russification, it has spread from the Adriatic to the remotest corners of China; the scope of the subtleties of this race's language is as vast as the territory of the country from which it originates.

Be that as it may, even if the final ending of the Latin verb 'fegimus' appears to be meaningless, this situation is not always encountered in the Turkish language, which favours the use of the participle; therefore, in accordance with the understanding of this language, we interpret the Latin 'fegimus' in the form it exists in our language, and we adopt the word 'arnnıur' as it is rendered in the French translation. Thus, the resemblance between the Latin suffix '-tur' and the French 'est' is beyond doubt; on the other hand, the Latin verb 'est' (in the sense of 'is', not as a possessive), which corresponds to the Turkish suffixes '-dır', '-tır' or '-tur', *juvenis* est, il est jeune (he is young), corresponds in Turkish to —civan; iron *est,* il n'est pas, *corresponds to* —yoltur in Turkish, as seen in these examples. It is also possible to explain the '-ism' suffixes in certain European languages in the naming of arts, crafts and social professions. (Indeed, *'doctor'* (teacher), 'imperator' (emperor). Latin terms such as *sculptor* (sculptor), *docens* (teacher), *imperans* (ruler, commander) and *ufpens* (carving) indicate that these people were constantly engaged in activities that conferred qualities; these words,

-In such contexts, they added the suffix '-tor'. We also see this in the suffixes '\lınanca' in the suffixes *"hauptman"* and *"kaıufmaıı"*; this is translated as "et isi (haıipt)". Who can say whether the term "lair" in the old Turkish language meant "man" in the sense used in "er" and "matt"?

Furthermore, when considering this 'tur-isn'i' in European languages, let us note that, alongside the 'k' sound, it also encompasses the concepts of action and number. For example, the Turkish equivalent of the verb *'curare'* (to heal), which conveys the meanings of 'to have a concern' and 'to organise', is *'kournıal* – kurmal:'. By adding the letter 'r'—which indicates this relationship (just as in the Latin verbs 'rompere' and *'rupture'*)—we obtain the Turkish verb 'kuruttmak', meaning 'to improve'; from which the Latin 'curator' (curator) and the Greek 'kratos' (state) are derived.

Note: The verb 'korutmak'—meaning 'to heal'—is influential in the verb 'kurtarmak' (to save); it appears in the imperative forms *'kourtnrryrm‹ıf‹* kurtartırınak' and *'koutdş rmak* -kurdurmak'—that is, in commands to rectify a complicated matter—in the active voice. It must also be noted, *r.rrarr.*

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*1 Hauptmann: German for 'Captain'. (?)
*2 !fat\(mann: German for 'businessman'. (?n)
"3 Haıipr: German Paş, 3aşkar. He is haıîpt-0 haşkan4ır. (Note)

(to create)'; for with us, *as* 'the created' *are said to be: l‹urululi* /uerou — the world was created, that is, it is said that the creation of the world is on this side.

From the examples given above, the reader will have realised that there are words common to both Latin and Turkish. In fact, these words are numerous, but the Turkish language has become greatly impoverished due to the influence of Persian and Arabic in its literature. *Father,* pater; mother, mater, etc. Out of fear of confusing these with Indo-Germanic terms, we shall not provide many examples; moreover, the so-called 'Indo-Germanic' or 'Aryanism' referred to in later discussions is nothing more than a fabrication. Nevertheless, let us list a few words which appear to have been adopted by the 111ı klsrrll ROlTlalılar from the Lithuanian civilisation, whilst the rest demonstrate the distinctiveness of the language's ideas and origins; although human developmental processes occur everywhere through similar education, the language of crafts and professions is unique.

The words I have identified as of Tatar origin in the examples below belong to the Eastern Turkic dialect; I wish to make it clear to the reader that I have used these to corroborate the Turkish words; indeed, the Tatars,
It is known that in the 13th century, some of the 'fiirk' tribes collaborated with the Mongols, or rather came under their rule.

The courtyard of a house – 'avlu' in Turkish, *'koru'* in Tatar, 'uuÎo' in Latin, 'kule' in Greek – is derived from the word 'ouul', meaning 'village'.

The words *'ville' and 'village'* – 'l'ent' and 'liöj' – are, according to this, derived from *'raoul* avul'; otherwise, the 'aouf's' – 'avul's' – would not be of Turkish origin.

COlTuRU (town), in Turkish CO ıTiİtİU ıTt, in Greek kUlTı,
In Greek, 'kfitny' or 'town'; in Polish, derived from the term 'yertıein'
, 'gınina', 'ş•ani' are common.

Com aagnon (friend), in Latin *cnınes,* in Turkish *komchi* l‹omşu, in Slavic languages *koum;* and)/a aarrain (support), in Greek *kötnos* or general joy and, possibly, also oiko *umeıl ikos,* ekümen ik (universal).

Although the word 'son' in Turkish corresponds to the meaning of 'word, language, speech' and is derived from the Latin *'socius',* meaning 'friend'.

"1] Disaster k- Ul‹z. .ĩ80. *1.

In Greek, *koinõtiia* (from '‹orío.')*' We prefer the meaning of 'community' or 'fellowship' (humanity): to demonstrate that *koifionín* is essentially Turkish, let us look at the Turkish words 'trot' and '‹oifu' - let us look at the words '1‹öy' and '1:öy1ü': in Cretan, 'knifes', 'luar unakli yet', 'iç', 'içbiilcey' convey the same meaning; in Turkish, 'liil f‹ıiirioirioi', 'oiøkounrrtaś' or 'ayumak' are identical; C°rekçe *koìloponà*, 'to give birth to a child', corresponds to the Turkish *!‹oulonni* ak-kulonmal‹'a. At the same time, our villages bear the names *'koi'* or *'kioi'* – 'kiJy' or 'vey‹i'; this term refers to the journey to the 'oiya' or 'atinaya', the 'cluvet', and calls one *to* '1‹øyrnak', and to become a '/‹onoii/‹' – 'l‹onuk' there; like the Latin word 'gyms', it is a 'veš'a' inviting one to 'giimeye', a 'yuva' or 'ginnek'. The pure ideology of primitive times!

In the 3lav language, 'dom'; in Latin, 'dramas'; in Turkish, 'Tom'; generally meaning 'house', and more specifically, a roofed structure, a shelter, a covered place, a village house. In Turkish, we find this word only in the verb *'oikodotnò'*, meaning 'to build'.

Toit (pronounced 'tua', çat0, from the Latin *tecturri x'eye* ürtii; in Turkish toùtø or /rJto. In Tntnrcada in/‹fa, in Lchçe *élakh* or çati. In Greek, *'thèké'* and 'tnağaza' mean *'cipothéké'*, and in Turkish, *'tëkiè'* — 'tekke', the dervishes' lodge. Indeed, this word is found in all Indo-European branches and appears to be derived from the *Latin* verb 'tigere', meaning 'to run upon' or '*to cover*'.

Tuile (tüil oktinui, l‹iremit), in Latin *'teffu* fn', in Turkish *'ío*ula*'* or *'tougla'* – 'ıuğla'; in Gelik *'toul›ula'*, in Leliç 'tsegfa' and 'a biiquc ṭtuğla'.

Colonne (kolon ol‹nnui, süttin), from *the Latin 'columns'*, the Greek 'kolon', meaning a supporting pillar; this term is used in various ways in Turkish architecture and literature; here, it refers to nothing other than the French 'colonne', and therefore 'colonels' (al tiaylar) are derived not from 'colonists', but from the military columns of the army. Finally, the term 'Latimer *ucoly'*—meaning 'supporters and followers'—and the Greek word *'aloloutia'* or 'continuation' are used by the Turks.

anlıyorlardı.

In Uiiraride, indeed, all the words are reminiscent of something in Turkish; 'base' (foundation), *'hasis'—which* in Turkish *is 'hasaino'—meaning* something that can be walked upon, something that rises above the ground, low and

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• I ûoinõnia ix‹nu'u›i'io): Gathered in Yiinaiica. (çn)

!lj Note that technical terms in Turkish always carry an explanatory meaning; thus, 'dam' and 'house' indicate that they are intended to provide shelter from the rain.

horizontal l›ö1iiınii; or the pressure exerted by the entire structure; the verb ‘to press’ in Turkish means to be pulled (by gravity), to be drawn towards, or almost to weigh down.

‘Cement’ (çirıienf‹›), from the Latin *‘caeıtieıututtı’*, in Turkish ‘tchıneıity’ — seems to refer to something other than ‘çimenti’ (çiğnenti?), and is derived from the verb ‘ıchyneıne/‹
- something crushed by the feet, derived from the verbs ‘to chew’ and ‘to press’.

‘Capa’ (laaşkent), derived from ‘rcp’, meaning *‘head’* in Turkish; *‘caput’* in Latin*; ‘kefale’* in Greek*;* ‘head’.

Frırırlemeiıt (foundation), in Greek *tlıetneliotı,* in Turkish ‘temel’ and ‘to build a city’, in Latin ‘condecre’, in Turkish ‘kenCyrrHoh’ – to place or to wish for something that does not exist; thus, enchanted houses *are called ‘konak’* in Turkish.

The term ‘arcade’ (*from the Greek* ‘arkos’, meaning ‘arch’, ‘archway’ or ‘vault’) refers to a series of arches; in Turkish, it is known as *‘kir.tner’* – meaning ‘arch’, ‘belt’ or ‘vault’. It is well known that in Asia, where the Turks have a presence, all kinds of waterways are referred to as ‘ark’ (atık). Indeed, the sling, known as ‘ydy’ in Latin (‘arr-us’), also suggests the meaning of ‘carried on the back’; the Turks call the bow ‘yayı’, ‘yut’ or ‘iai’ – ‘yay’, and the word ‘tut’ derives from *the* Latin *‘tuto’*, meaning ‘to throw’ and *‘to catch’*
— in ‘ciit’ corresponds to ‘ortaş’, just as in Latin ‘x’ and in Greek ‘octis’ (ignc), *‘acuins’* (to wish), ‘oxos’, ‘sn ri’, ‘tesla’ and ‘igne’. As for the vault, the Egyptians, and indeed the Phoenicians and Greeks for a long time, did not know how to construct it; its origin must be sought among the Assyrians, or even earlier; The word ‘coupole’ (pronounced ‘lutu{xı1’, ‘hutabe’) is very Turkish in origin: it evokes the inner curve of a vase and its rounded surface.

Char (search), Lalit«:etle *ruı‘rı1s,* Currucıı (means of transport) are nothing other than Turkish evidence. The Slavs referred to certain Turkic tribes as ‘kotzovy dîş’ because of their appearance. According to Mr de Guignes, the Chinese referred to the Tou-l‹ıı:tti’l as ‘Kno nemo rliye’ because, in his view, it was their carts or ‘kmroutsn’. Indeed, the Romans, during their most glorious period, modelled their chariots on those of our Bastarnae; this is the origin of the famous Roman ‘osterre’. The drawbar of the chariot was called *‘dumen’* in Asia and ‘temo’ in Latin. The Tatars call the harness ‘shadji’ / ‘ioşer agi3cı’. In our language, the owner says to the coachman, ‘Lotchy korhfotır’ / ‘ltoçu l‹›ştur’, meaning ‘drive the carriage’; ‘som a kotclı’ / *‘kochior*’ means ‘he is running’, the carriage is travelling fast; and *‘kochoum*’ refers to the harness.

Chance (a type of plough), known as *'carruca'* in Latin, resembles the Turkish 'sabatı' (a small plough) in its 'sor' (*the part that cuts through* the soil) and 'yaarça' (the iron tip that works the soil, the part that attaches the 'sep'—the iron bar—to the plough). The Latin verb *arnre* *(nra, *'to plough* with various ploughs'), means 'to till the soil'. The Turkish equivalent — *yanıal* — is not a separate word. In Slavic languages, *'nıat' and* the Gelb word 'rntron' share the same root. The Latin '/ıı,çı ın', *the* Turkish 'ı› re1‹çc *zşlos',* the Russian 'ioıty', 'joug' (yoke) and *the* Turkish *'iouk'* do not refer to a load; rather, they denote *a 'cluk'* – a yoke or animal harness. In this case, there is no room for doubt; because in Gelçe, 'gı.st' meant 'to weigh', and the weights used on the scales were and in scientific terminology, this has become 'zy,qario'.

Boeuf (pronounced 'bi5f', meaning 'ox', 'calf'). In Latin*: bos;* in Czech: fustís; in Turkish: 1v‹s *uzalc* buzağı; in Tatar*: b••ou;* in the Ural-Altaic languages: ofri-one — ox; vache (cow), in Latin *vaccu*, *juvenca*, *junix*, in Turkish **istek*;* let us examine the etymology *of these terms.* The god of agriculture, 'Ripoltolfitne', and the goddess Chris, in Greek 'Demeter', may *well* have Etruscan origins, as suggested by their *names*. We may also accept that they were associated with the Etruscan deities.

Evidence for this claim lies in the existence of two verbs in Latin that are clearly of Etruscan origin: the first *is *serere*,* meaning 'to sow'; the Turkish equivalent is *set mel*, that is, to scatter in a certain pattern and, generally, to spread something out. The Slavic equivalent of this verb is the nominal verb 'xo/urtı', whilst in Slavic languages it is a reflexive verb.

The verb 'ginger' corresponds to 'serpere' in Turkish, meaning 'to scatter here and there'; to disperse. From this comes *'sJ›emıa',* the Greek word for 'seed', and the Turkish 'serpmn' — 'serpme', meaning to scatter a handful of seeds to the birds.

'lâ.ıtıası', to cultivate (to be cultivated, to grow), from the Latin *'colere';* in Turkish, 'kol' (to send, to treat) and *'koulamıal‹'* — 'should be used' — correspond to the concept of '1‹ıl1arıınuk'; as stated in the accusation: 'the property *in question* should be used!' That is, *'coleıldunı' in the past tense.*

Naturally, the Turks do not say 'cum *colere'* or 'cultivare' (to cultivate) as the Latins do; however, .One must serve God — that is, believe in Him and serve Him; hence in Turkish, the word 'kul' (servant) carries the meaning of 'service', as well as the Roman concept of 'clientele' (congregation),

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(I) For the verb 'to yield fruit', Turks today use the verb *'elt ttırk'*; the suffixes *'ek-in'* and *'ek-ier'* are used as *suffixes.*

or, more precisely, is equivalent to **cliens**; the term for Roman colonies also appears to have a similar meaning: as for the Turks, **koullilc** – servitude – is for God, and the word **nofö** – slave – also has a moral value.

That said, when referring to God, just as we use the name 'dlla£' from the Arabic language, we must also set aside the names of the Turks' *'dev's'*, as well as the sacred beings known as *'Ichalab'* and 'Cefeöe qılai'. As these names are never uttered within the community, they are referred to only as 'Slonsenyör' or *'tchûlöbi'* – 'Çelebi'*, that is, by their sacred titles. It is possible that these terms—cefü•firc•, *c'û•lrhrer,* ce.fe/ıt'ure—may have been derived from the Latin *'celebs'* or 'a person dedicated to God and chastity', in the context of sanctifying, performing sacred rites, and perhaps even 'semi-divinisation'. This must stem from the assumption that the Latin 'caeluırt' (heaven) is derived from the Greek (or, more accurately, the Turkic) term *'kuilus'ûo n'*, meaning 'hollow vessel': the dwellers of ancient Saturn, who were familiar with the concept of the heavens and the
the organisation of prisoner exchanges and the arrival of the Hellenes. However, let us consider the limited scope of this interpretation.

Asman's flexible nature, 1 atin‹'o .sarın en ham, derived from the verb 'to wind round', refers to the act of winding or climbing, as it winds round stakes (Turkish: i:elime), poles or trellises; indeed, the suffix '-m' in 'sarmak' and 'satmak' corresponds to the '-m' ending found in 'saranlar' — as seen in Turkish and similar names; the suffix *'-n' in 'akan'* — *meaning* 'flowing', 'something that *flows'*, *'fading'* — a swaying, from the Latin **libt* amen* meaning 'swaying'; **sş'keıı ty** — distress, from the Latin *tormentum* (torment, torture), or *fourmon* (French for 'torture'). These types of nouns are derived from verbs. It is found in both Latin and Turkish.

Cep de vigne (pronounced 'sep', vine stem), Turkish *'snp'*, Latin *'cippus'*, Arabic *'chihouk'* – 'şib uk', 'stick', Turkish 'tclıibouk' – 'stick', Greek *'kletna'*, Turkish *'bugh'* – a term for the vine.

'Liaisin' (pronounced 'rezen', meaning 'grape') is the name given to a variety of grape; 'raisin', Turkish 'uzın' — 'grape', is almost synonymous with 'güzeli *zomi'*, that is, 'beautiful water' and 'grape'.

• 1 Tclıalab — Çalat›: In the ancient Turkic peoples: Tengri, Gük Teıu;ri, Allali. iCn)

*2 filonseny0r - Mgr: A title conferred upon princes of the royal family, cardinals, archbishops and bishops
, and titles bestowed upon imams. (ani

*3 Çelebi: A title bestowed upon the most senior Bektashi and Mevlevi sheikhs. (çr.)

'4 1'easqla: The tribe that first arrived in the region. (trans.)

*3 Sarment: the vine, from the point where it begins to lignify; the first year's
of the vine's growth. (trans.)

The vine plant, from the Greek ‘rein’ and *‘fon’*, the Turkish *‘fidan’, and* somewhat from the Latin
'vitis'. It is distinguished by its age, as it is known.

t: the ‘plante de vigne’ (vine-planted plot), Latin ‘collis’. Turkish *‘lcol’*, a part of the body, ‘kol’, meaning *‘small’*. Turkish ‘e/‹s f‹’ (incomplete *field).*

In Latin, *‘stirps’, ‘stirpis’, ‘truncus’* or ‘tronc’ (trunk) refers to the outer part of the vine; in Turkish, *‘tch¿rpi’* – ‘çırpı’ – generally brings to mind the twigs and brushwood used to kindle a fire.

The god of wine, Hucch-us, reminds us of our *‘baglıdj’* – ‘baker’ or ‘sha’ipç’; ‘biner’ (pronounced ‘bine’, meaning ‘to plough’) and *‘bin’dvrmek’* — ‘to mount’, ‘to lift up’, and so on.

‘öacch’ and ‘f›agb’ — ‘vineyard’ — are identical in pronunciation and this word signifies the same concept in European and Asian Turkic languages, in Iran, in Tatar, in Caucasia, and in both Western and Chinese Turkestan.

Sape, 1. *the handle of a plough;* in Turkish, fcJıa¿a« — çapa and in Tatar, chapa — şaJıa.

Pelle (from ‘pel’, meaning ‘shovel’), Latin *‘pala’*, is a purely Turkish word.

'Yrn' in the same way. The writing reed, Latin *‘calamus’*, is a pure Turkish word; this word, which is reminiscent of the Native Americans’ ‘caJumet’ (pronounced ‘italime’) or the long ‘p’ pipe
is more likely to be of Turkish origin
.

We are certain that the word ‘sıİat’ (black) has become thoroughly Turkish; if we are not mistaken, it is specifically Turkish. To write, to compose — *to put down in* writing, to create — the verb ‘to write’ creates the *act* of writing; however, the more commonly used verb is *‘to put down’, which means,* in the full sense, ‘to make black’. The verb ‘to write’ presupposes the existence of a formed text, whereas the act of writing without preparation falls under the broader term ‘writing’; indeed, there is even a specific type of writing designated as ‘tezkere’ (written requests) to denote *such documents*.

However, to describe the act of writing, the Greek *term ‘gra’ and its feminine form, the German* ‘schreiben’ (to write), the Latin *‘scrivere’*, the Arabic ‘tahrir’ or ‘in-frrfr’, the French ‘écrire’, the Italian *‘scrivere’*, the Armenian *‘bire’, and* the Indo-Tibetan *‘cl!ara* (karo?), whilst in Turkish there are no verbs other than ‘kere-ver’ (to give) or *‘f‹oratnak’* (to write). It is interesting that no other verbs exist. One should not be surprised by this at all, because in this entire alphabetical

‘It is known that the origins of the alphabets are the same; all alphabets begin with a, b, c. So to whom does this invention belong? The idea that it belonged to the Eeıikelileıe—who differed from the Palestinians in Inci1—has taken hold; however, critical history holds that the civilisation bearing this name The Tyrian and Isidonian peoples emerged from the two groups formed by the Sidonians. To determine the previous nationalities of these peoples, who did not adopt any of the Arab tribes, let us make use of the following examples:

Rosea (pronounced ‘lozo’, as it remains), in Latin ‘enfamus’, in Greek ‘in mi’, *in Armenian ‘kirukrch’,* in Turkish *‘kalemi’.*

‘Ürit’ (pronounced ‘i’, written), in Latin ‘sectio’, in Turkish ‘furnttn’, in Armenian *‘ktr’.*

£cıiture (pronounced ‘cluitur’, written), in Latin ‘scriprio’, in Turkish *‘ka-t’ntnıas’;* a mixture, in Greek ‘ya/e’, in Armenian *‘kirel’.*

Papier (paper) (LiliınrıeyenJ, more specifically a chart; in Latin: *tabu-ta.* In Turkish, *‘tabela’;* in Persian, *‘k yıtns’*; in Armenian, ‘taht’—perhaps reminiscent of ‘rabfa’—or ‘fritz’ in Turkish. In the sense of a table for records and programmes, *‘Iıubelu* l‹eliınecsi’ is used in Turkish for all flat tools and objects.

Vers (verse), a form of writing *that flows freely,* written in Turkish, that is, composed spontaneously or under inspiration.

Character (special), *from* the Latin ‘character’, the Cyrillic ‘prin’, in Turkish *‘kurntiyrmu’* or, as is ***often*** noted, the decision made by the author regarding the decision in question; the Arabic ‘kamr’ in question is, in fact, of Turkish origin, like *the* Greek *‘s!amtna’,* so the original, naturally ‘poetic’, *box-* is not a separate entity.

Charte (statute), carte (map). The Latin tabutu, *the* Turkish *tahela,* the Greek chang, the Persian /ryrtos, the Turkish frıraffv karaltı, and the modern *her* r-yan – all are better than ‘harita’.

‘Cedule’ is pronounced ‘fesdül’ (programme), from the Latin ‘titums’, the Slavic *‘tse-dula’, and* in Turkish *‘lselele’* – ‘çPtele’.

Letlre (pronounced **‘letı’**, meaning ‘letter’)*:* Latin *‘epistola’,* Greek *‘epistole’,* Turkish *‘poussola’* or ‘pusula’; the Slavic verb derived from this is *sali* veya yazmak.

‘pi.set’, ‘pi-’

The word ‘encre’ (from the Latin *‘arrumentum’*), due to its ending, which closely resembles that of the Turkish word ‘çol’, gives rise to the suspicion that it may have been derived from *the* Turkish *word ‘âermtın’*, meaning ‘any kind of medical instrument’: thus *‘atlantum’ and* ‘dermeıtty’ are not of the same origin.

Loi (pronounced ‘lua’, meaning ‘law’), from the Latin /us, corresponds to the Turkish ‘djuz’ (ciiz), a term for a ‘book’; ‘Deftein’ means the cover of a book; the original *‘lex’* or Latin ‘law’ is derived from *‘li are’* or ‘lier’ (to bind); let us not forget that in the Dogu Turkish dialect, *‘djozın‹ık* cazmalt’ and ‘djnzy – cazı’ also mean ‘to write’.

If we wish to pronounce ‘us’ as ‘rus’, as the Germans do, then in Turkish – ‘yaz’, ‘io*y’ – there can be nothing more straightforward. Laûn-cerle1‹i iussıım, *iussa* or *¡* ssa, written orders, as well as the captive Turrı A rarıiyen *iassa* or *djassı* – yusa or cıısa – come to mind.

(Indeed, even if they existed in Europe, the Latin words, with their ‘i’ or ‘y’, ‘r’ or ‘p’, and ‘k’ or ‘gu’, would be pronounced in the same way as— ‘Are the MC and the disagreements not striking?’ Know the source of the smoke. It is not due to the flaws in the Middle Ages’ research, but rather the Middle As-’s depths, nor from the dialects of the Eastern and Western Turks, ‘ ?

Even if the terms ‘Famat’ and ‘ftomalı’ were given to denote legal concepts, laws, or the Turkish word ‘cüz’, or to denote collections of laws, this does not mean that they borrowed the term ‘ , *which* resonates with *‘caııdex* ‘or ‘tree’ and the like, they have borrowed from ‘l‹od’ or *‘codex*’.

Ilsi •‹ • The term *‘kütük’ is used* in Turkish for laws, archives and registers 'kütük'. This word is reminiscent of *the* Hebrew *'Çtva'*, meaning a smooth, unbranched tree trunk. *'Code'* and *'kutoı k* If we consider that the ‘l‹ü tiik’ were planks or wooden tablets on which laws were inscribed over the ‘esl‹iler’, we may reasonably conclude that the Arabic and Phoenician terms for ‘book’ or *‘kutoub’* — ‘küııb’ —(IRIS liU"I’OUli IKTÜlx’s) is entirely justified!...

It is thought that the Tyr'lîs of Fenii:e created a Semitic alphabet, which they used initially and later passed on to the Helei. However, they also had a different set of writings; for they received a secret magical formula via the Arabs, which they were to recite before beginning to read the Qur’an

every child must learn: *abtclied* (ebced)*', *havve.z,* hour, *kieleinen,* ences, *harns-et,* etc. These familiar words must be the letters of one of the Tş-gur alphabets. This 'ebced', written without the diacritical marks that denote vowels in Arabic, is written as follows: abtchd, fivz, *liti, klinii, sáfs. krs=-t.* If we accept that the 'h' in the word *'1-Ivz'* was subsequently replaced by the Arabic letter 'l' and took the place of *'efz'* or 'e/', this clearly reflects the order of sounds in the Latin, Arabic and, in particular, Hebrew alphabets; this abjad, which is the first element of almost all alphabets, was brought by the Tyr people from the depths of Turkistan and is
in all likelihood used in Syria.

Indeed, the sequence of letters in the Quran is almost identical to that of the Hebrew and Greek alphabets: When the series of letters in the cb‹:edd is read, *sr.l1haz, dazvl‹íle fr.tebn suffix allohun›nie ahsenif halikin;* for the use of the altered cli-palckfleriti, "with the exception of certain sounds that were later introduced by the Fyr'lis. 'There is an Arabic root in the word "soiit".' It seems that those who discovered the script, the ancients, did not claim to possess such knowledge, so they wrote from right to left in the Semitic manner; just as the Greeks taught the Latins and the Parthians to write from left to right, and the Mongols from top to bottom; perhaps the authorities wished them to have their own national scripts.

rİ1O2Of and the philosopher Dai1ly*[2], whilst emphasising that the origins of human civilisation must be sought in the depths of the Turks, are not entirely correct

However, let us set aside your research on the Etruscan nation for the moment.

'frône' (meaning 'throne'), in Latin and Greek, as well as 'thro *Atos'* (meaning 'the seat of the throne'), clearly derives from *'ourouni'* of 'urum'; 'otourmal'
— to sit, that is, in Turkish, to settle, to take one's place.

*i fibt ed — Elacet l4esabi: A system comprising eight words, each of which corresponds to a letter of the Arabic alphabet and has a specific pronunciation and meaning. (i.e.)

(i) The sounds in the Lbced correspond to those in the Hebrew alphabet: aI/ *he!ta, gimaL dale, e. vafi rein,* !ie/ ref, *rot, kuf, laiyif;* mcurt, *tiyn, samrth, min,* sod. äoţ *rash,* szy•n, top; (in the Greek alphabet: ct/o, hetto, ,genuine, ‹lefts, eps;zfon, myle, *(Ij) èio,* tùrtu, iota, hope, frauds, *rrii.* ni. ro, sygttta, icj, in the Latin alphabet: o, b,
Italian c, d, *e, ţ* 'Italian p and French j, i, *k, ł, r' n, g, r, s,* i, — »e in the Arabic alphabet: clii fi, ...he/ Ham, their nun (see tray fa 233–23'‹' i r.)

•2 Baillv: See p. M, *3.

Sitting on his knees, the silent Larlin, the princess's companion, told her of his adventures; he was, after all, a Tatar chieftain, and the corner of the tent where he lay, with an extra mat on the floor, was his resting place. In this scene, which is already set in a fictional location, the action takes place in Itartaca, Casthagø or Carataÿh'tłu—that is, in the mountain town of L'ara (not Cardagli or Karli Day); as is well known, this is a colony of the Tyi'li people.

Incense (tütsii), from the Latin *'thus'*, the Greek *'ussy'* and *'tutsy'* – the practice of burning incense or 'tütsii'. In Greek, 'tllutniazò' derives from the verb meaning 'to burn incense'.

Ruhet (bale), from the Latin 'chorea', the Greek 'heron', the Fatir 'fat‹irca' and the 'iii1‹çe' 'Boro', hence the Turkish 'TiiiIc', 'l'utai' and, in the Greek vernacular, *'horata'*, meaning 'entertainment' or 'joke'; the Latin 'jora', *the* Turkish *'chaka'* — 'şal‹a'.

'fourrieau' (firm), from the Greek 'fotirneffon', the Latin 'emus', and the Turkish 'fu-run' — 'firm'. In Italy, there are various types of 'firm': 'fourotiii' — 'turun', that is, a place within a house, constructed for domestic use, with an opening in the ceiling; and
/r›i‹rouii — furun, that is, the familiar ovens.

Various types of pots and earthenware vessels: the Latin 'cnJuedo', in Turkish 'kap'; the Latin 'i:øpyia', in Turkish 'kuh-ltüp' and 'kiipa' — '!tupa'; the Latin 'resin', in Turkish *'teste'* — 'testi'; this last term, as in Roniahlai, generally refers to fired clay, and the basic shape is the same. In Greek, potters were called 'kieruiiieus', and ordinary people were referred to as 'AiaJaç.ay la ayiu'; from this comes the universal technological term 'céramique'
— the word 'seraiiiik' has been coined. Taking this 'leap' in naming into account, let us note that we are inclined to believe that our *'techiiedJi'*—the boat-makers, that is, the woodcarvers (pronounced 'sizölör') who craft the small vessels known as 'tckne'—were the originators of these technologies. This term 'c4uruni' is also used for the word 'boat' (tekne); for with this word we refer to large vessels, rowboats, and all ships built in the old style; the 'riseleur's' were carvers; carvers, lrifouhes — those who make moulds, and in Greek frafoupi, froÎpi and *glyptes*. The Greeks used the verb 'rfiõrio' (to cast) to describe the process of casting resin, specifically 'zrrhi *thöt'‹ix, łłtö rukíz6* tie', which refers to the process of casting the 'i/iòrakeion vlorak' beneath the ship's mast. In fact, Turkish shipbuilding terminology is so similar to that of the Greeks that, as Sri Korome1a'nio

*1 Enée: See p. 1ß7, • 1.

*2 Dido — Dido in Greek: According to Roman legend, she was the first child of the god Ἄίτιος; her brother, Pyrrualion, was born with a physical disability to prevent him from causing a civil war. She left Phoenicia and founded Carthage in Tunisia, becoming its first queen. ((n)

2tJ^i

As many Turkish words in the Greek-French dictionary are listed as 'original Greek terms', we do not wish to use these words and thereby give rise to untimely objections; moreover, the author does not wish us to cite Homer or to translate into Turkish, Slavic or Albanian languages. For this reason, we have chosen to use the language of the Romans, as it is less susceptible to the suspicion that the Turkish words have been Latinised.

The words you listed above are Turkish in origin, but are in fact Persian or In response to any objections that might be raised regarding the use of '.4ıapça', I am issuing this warning to inform the reader. On the contrary, I am making use of a contemporary and widely spoken language used by the Turkish-speaking peoples, rather than the sort of language that no Turkish writer would dare to put down on paper. "The Turkish nation is wary of the harm caused by a few rebellious elements, official Persianisation and Turkification." As for the rules of Turkish orthography, I had once mentioned a Laz from Trabzon in a work by Sultan II. Rayezid*: This work was undertaken in spite of all the dictionaries that merely list Persian and Arabic terms, citing general pronunciation rules and the Ottoman additions, whilst dismissing the 'Lulce' terms as crude.

It might be said that this is the path to a national written language for the Turkish people; the word 't:ü rıltii babü (pî're)' is often discussed as if it were Persian, whereas there is no Turkish word to denote the concept of 'father', and since this word was also used in 'Itoma', it is distinctly European. Nevertheless, the richness of the Turkish language is unrivalled, and there exists an independent, highly distinctive language spoken across a vast swathe of our globe.

The implications of this situation can only be explained through history; returning to this subject to demonstrate the role of the 'r' sound within the Turkic-Aramaic civilisation, let us now continue our research into the Elruski civilisation.

Caisse (box, chest), from the Latin cissa, casette, cifflo; fikre (ta-hut), cercueil (tabut), *cnufus*, and the Turkish *words kapak*, tempo, *and kıp'to are all* derived from this. It refers to any kind of container that opens and closes.

'Chandelle' (candle, wick) is the Turkish word derived from the Latin *'candeln'*, meaning 'lamp', and is the equivalent of *'kaıüil'*.

*1 Sultan II. Bayezid: 1481-1512 arasında Osmanlı Padişahı. (çn)

Chan‹1elle de circ (candle), *candela (early),* in Turkish and Tatar, *tc-hint* – çira (çırağ), magic lamp, *tclıiraktna* — leaving (from this, .

There are so many theories regarding the origin of the word 'inaş' in the Turkish language that it is quite possible that our *'tchira'* – 'çita' – derives from the word 'cire' (sir oku-nur, balınumu); in fact, the 'tchiros' (torches) have given their name to 'ire' (honeycomb).

'Cirque' (pronounced 'sirk', meaning 'circus', 'ring') comes from the Latin 'circus'; 'cerner' (pronounced 'sernc', meaning 'to encircle', 'to wrap around') is derived from the Latin verb *'circuire*', *meaning 'to present* in a circle'.

Chaise (pronounced 'şez', meaning 'chair'), from the Latin scamnus; in Turkish, skienı/û
– chair.

Textile (pronounced 'tekstil', meaning 'textile'). Linge (pronounced 'lenj', meaning 'linen'), from the Latin *byssus, b/ssiıus, corbasus;* Turkish*: !›ez.*

Coton (pronounced 'koton', meaning 'cotton'), Turkish *'pambouk'* — 'pambuk'; *the* Greek *'himbaki'* and *the* Latin *'byx'* used here generally refer to silk.

Chanvre (pronounced 'şanvr', hemp), from the Latin **canabis**, the Greek *kan-mm*, the Slavic **1 ınof›ie*, and* the Turkish **Lynnob** kınnap. That is, made from hemp fibre; something into which something is placed. lmtu, /9 n — hırı, French: kılıf.

Tisser (pronounced 'tisse', to weave, to knit), from the Latin *'texere'*, in Turkish 'tespit tezgi' (to weave on a loom), and in Slavic languages *'tkat'*. The Turkish word *'lez,qui' (*loom) and *'tezguıo'* in Aryan languages, *as well as* 'tezgah', 'ırıesleI‹', and 'atölye', literally mean 'a place where work is done'. The Turkish people also gave very old names to various types of levers and machines, such as 'ıtuıidji', 'nıancik' and *'tnakata'*.

The symbol of weavers and embroiderers, the unfortunate Greek Arachne, who was transformed into a spider, is derived from *the* Latin *'araneus'* and the Turkish 'erunrJje', meaning 'spider', and has been adapted from the Turkish verb 'ermet' (meaning 'to embroider' or 'to weave').

Similarly, 'cerise' (pronounced 'siiriz', somewhat), from the Latin 'cerisus'; Turkish 'kires' — 'ikimiz' and 'clıüt‹ıigne' (pronounced 'şateny', meaning 'chestnut'), from the Latin *'costa-nea';* Turkish *'kiestane'* — 'kestane' (chestnut); these terms are found in Latin-based European languages

*1 Arachne: In Greco-Roman mythology, a Lydian weaver. She angered Athena by weaving a tapestry depicting Zeus with his lovers, and was transformed into a spider. (cr)

These are similar tales; naturally, there is nothing surprising about this, for it appears that the entire collection of stories concerning fruit trees and bees in Albania originates from Asia, particularly from the city of Balkh*.

On this subject, it would have been necessary to correct certain scientific terms that run counter to the beliefs of the Eastern peoples.

Thus, the term 'cnrpofoqie'—a Greek name in the text—refers to research on *the 'fur;›ouz-lakieıdysy'* found in Asia, specifically the watermelon (pronounced 'mölon do', meaning 'karpuz'). The word 'juu' in the region refers to the plant (known as 'erb' in Turkish), the botanical term deriving from the Greek *'botanos'*, a corrupted form of the root *'boslan'*. From Tiosna to the remotest corners of China, it is used in Turkish and Persian to denote a vegetable garden, the watermelon, known as *'l‹arpous'*, is a fruit, much like that of a tree. This observation is all the more significant given that the origins of these words, in primitive languages, were not entirely distinct. Indeed, it can be argued that the entire technology of the so-called 'Greek' 'lx rupa' was not as such.

Let us note here that the naming of 't.atin' is far more precise and more reliably derived from Greek; for it combines Slavic, Albanian and Turkish words with prepositions. Here are a few examples of verbs that the great Etruscan civilisation, known as the Romans, knew how to preserve:

To speak Latin is 'liili', 'fcqui', 'lcmturn'; in Greek, it is 'loyos', *'tum-yrdy'* – 'lâ1‹ırdl' (to do) or 'to speak', and this word is used extensively everywhere because it forms the very foundation of the Larla language.

In Latin, 'jiil' *means 'are'*, 'sis', *'ait'*, 'to speak'; in Tatar, 'altysıuak' – 'aytısmal', 'to speak'; and in Turkish, *'atımak'*, 'to state'.

The Latin verb *'dicere' (*to speak) corresponds to the Turkish 'Jirıel', which has the same meaning.

The French verbs 'conseiller' (to advise), 'confier' and 'dare' appear to have derived from the Turkish verb *'seilemek'* – 'soy1emek': that is, to indicate with a certain degree of common sense; thus, 'conseiller' (to advise) carries the meaning of speaking in a conference or holding a conference. 'To be a don' may mean 'to speak at length' or 'to speak sincerely'; it could be derived from the Latin 'copiosere' (to speak at length). Furthermore, the Turkish words *'komchi'* (conversation) and *'koıiouks'* (guests) resemble *the* Latin *'converso'* and *'comes'*. We already have a poem that says: *'hou ademiyle konuştum'* – meaning
I did not speak with this man. It means 'I do not know this man'.

*l Ja|I:E2z.s44,'10.

In Latin, ‘fii1’—*in the sense* of *‘to feel’*—provided that the emotionality so familiar to women is excluded; and in the sense of ‘to think’ or ‘to hold an opinion’, corresponds to the Turkish ‘Îiil ann itmef‹ zannelrnel‹’: The people of Roırlalı
.sir .setttio, in Turkish ‘beife’ — ‘I think so’, they would say, or ‘this is my view’: in *every sense*, in Turkish *‘bon ••anyn’* —
— I stand by my opinion.

.The same Latin verb ‘senfire’, referring to a conceptual notion determined by the senses, is rendered in Turkish as ‘zylın *ulmek’ziti n* etmelc *I‹ut;*nılı’gırldü.

For the sense of touch, Turks use the verb ‘dosım’ — to hear, which corresponds to the Latin ‘tangere’, ‘touché’ (pronounced ‘tuşe’, meaning ‘to touch’). The Turkish ‘takyrınınk-’ — ‘takınak’ — means ‘to touch’, and in both languages, *the* very similar *‘tegere’*, ‘ta1oıtal’ or ‘üstüirıe koyınuk’ are used.

lJelier (pronounced ‘rleliye’, to fasten, to tie; rlissoudre (pronounced ‘rlissudl’, to melt), dûnouer, etc.•pronounced ‘nue’, to loosen a knot, to untie), ‘rûsıiiıtl *ıe’* (to swim), ‘solrere’ in Latin, is nothing other than the Turkish *‘salveı ınel‹’* – ‘salı-vermek’; ‘solvable’ (pronounced ‘isolvabl’), meaning ‘solvable’), in Turkish *‘salvarilr hilr’*. *ı* — snlıveıilelailen): From the Latin ‘solve’, in Turkish ‘deşnm kapalyi salver’ — ‘to release the closed one’, ‘to set the prisoner free’.

'Soutller' is pronounced 'fsufle' (to blow), in Turkish 'uşemet' – 'üflemek': thus, in Turkish, 'üfle'.

Diviser (pronounced ‘divize’, to divide), séparer (to separate, to divide), in Latin ‘separare’. In Turkish, it is ‘pam pat a *olmak’*, meaning *to* split *or divide*. The word ‘partie’ (pronounced ‘parÎi’, meaning ‘part’). In Latin, it is *‘partium’*, whilst in Turkish it is 'parça'.

Trembler (pronounced ‘trarnble’, meaning ‘to tremble’), from the Latin ‘tremere’, in Turkish ‘titrcmcl‹’.

Pıoteger (pronounced ‘proteje’, to protect), from the Latin ‘l’tari’, in Turkish ‘toutma.t’ — to hold, in the general sense of ‘to hold’.

Hurler (pronounced ‘iirle’, meaning ‘to howl’), from the Latin ‘tifufire’, in Turkish ‘tifurur’ — to howl, *to wail* — to bellow.

lere 'ario•• (pronounced ‘orevarike’, to tell a lie, to make one’s escape), Latin: *yrar.varicaıe*, in Turkish: to be *‘aenra’* and ‘a *etıttek’; av’ara* i:eli-mcsi kötii. empty, having fallen prey to delusion.

Tourner (pronounced ‘fturne’, to turn), *from the* Latin *‘tchevittmek’* – to have turned, or *(chevirmvk* — to turn); rern’erser (pronounced ‘ra’ıverse’, to move), from the Latin ‘evertere’, Turkish ‘devirtmek’.

Dos (pronounced ‘do’, meaning ‘back’, ‘rear’, ‘spine’), from the Latin *‘tergum’*, Turkish ‘feri’, *‘ters’* – ‘termver.seri’, Turkish ‘her.s *trhyviroı’ suffix* – ‘to turn over’.

Verbs denoting various forms of calling out and naming are derived from the Latin *citure* (to quote), *excitare* (to *excite*), incitare (to incite), and chirritial — from ‘chirrital’ (a call).

Firstly, the verbs *inclinare, declinore, proclinare — to* bend, *to incline*, to be inclined — are derived from the verb ‘to bend’.

The terms indicating various forms of movement, such as ‘to follow’ (to form, to track), derive from the Latin *sequi* (to follow), *assequi* (to reach), *prosequi* (to pursue), and comeqei (to strive), corresponding to the Turkish ‘sekmek’ and *‘çekmek*’.
— to pull, *to be pulled, to* be thrust *in,* to be thrust *out* — to be thrust in and *out, to move step by step* to be conveyed step by step; for example: ‘il sun la scric’ (read as ‘il süt la seri’, following the sequence), Latin ‘seriem *sequirur’,* Turkish *‘sıra!î tchek-tnekte’* — it follows the sequence or *is inserted* into the sequence sHa was placed in the row (was put into the row); persecuter (pronounced ‘perxeküte’, to inflict suffering), from the Latin *‘persequi’,* in Turkish *‘s/kmaL’* – to squeeze, *‘s’lqıchtyrmn1’* – to force in.

If it is used in the same way as ‘eclatltu’ in the Turkish language, it can be proven that the Greek preposition ‘-u’ is derived from Turkish verbs.

Similarly, in verbs denoting forms of killing, such as ‘to fall’ (düşmek), ‘to be cut’ (kesilmek), ‘to kill’ (öldürmek), and ‘to have killed’ (öldürmek), the Turkish ‘kismek’ *is used.* (to fall), incistıx (to be cut), *occidere* (to kill), occisurn (to have killed; in Turkish, *kismek,* l‹esmek, *kiesvıı* — 1‹esim.

Porter (to carry, from the Latin *gr.stwe.,* Turkish *que.qvrıek* - götürmel‹: the Latin verb *ferre,* ‘to carry’, is used more in the sense of ‘to give’ and corresponds to the Turkish verb vevmel‹; veı‘xnre, *vrrçch - tnek* - ‘to reach’, soııi *vetmel‹* - ‘to give water’.

Let us add a few more examples:

Acnidetır (pronounced ‘aksidaıı’, meaning ‘accident’), from the Latin

‘casus’, Turkish ‘kaza’. Vieille femme (pronounced ‘tviyey fam’, meaning

‘old woman’), from the Latin ‘a’,
1 Turkish ‘ana’, ‘anne’.

Pölire (pronounced ‘rlelır’, meaning ‘rambling, muttering’), from the Latin ‘ûeliriurn’, in Turkish
de cleIilil‹.

Coquernar (pronounced ‘kokınar’, meaning ‘water needed for boiling’), from the
cumus, Türkçe *gugum* – güğüm.
Latin ‘m-

Poulet (pronounced ‘pule’, chicken), Latin *pulinus*, Turkish pifidj – piliç; coıbeau (pronounced ‘korbo’, crow), Latin *coacacia*, Turkish knrya.

Tres petit, '• snon (pronounced ‘tre {?iiti’, ‘rrıinyon’, very small, cute), Latin ‘rtinor’, ‘minitus’, Turkish ‘mini’, *‘tninidJiL’* – ‘minicik’.

Mesquin (pronounced ‘mesken’, lacking generosity), Turkish *‘misl‹in’*, Latin ‘j›essiıxus’, Irish ‘pis’.

Crcux, concave (pronounced ‘krö’, meaning ‘concave’, hollow). From the Latin *‘crıvıis’*, Turkish *‘kof’*, *‘fo’onk’* – ‘koı’ık’.

Pen, pctitement (pronounced ‘pö’, ‘pötitöman’; small, tiny), *Latin ‘parce’*, Turkish *‘bir partr.ha’* — a piece.

1- paule (pronounced ‘epol’, shoulder), from the Latin ‘hmmmx’, the Greek *‘oınas’*, *and* the Turkish ‘omouz’ — shoulder.

Bouche (pronounced ‘btış ol‹ıtnuı’, meaning ‘mouth’), from the Latin *‘os’*, Turkish ‘ogx’ — ‘arsız’.

Salive (pronounced ‘saliv’, meaning ‘spit’), from the Latin ‘sultan’. In Turkish, *‘snlia’*—‘sal-ya’; in Turkmen, *‘.soly’*—‘salı’; the suffix *‘-salverın’* in the verb ‘salıvermek’ *(to spit out*)
; Latin sol-rere.

Slalade (pronounced ‘nıalaıl r4l’, meaning ‘sick’)*; from the* Latin *‘aeger’*, Turkish *‘aph yrlikli’ — ‘n.ğırlıklt’;* thus, the sentence ‘Can a patient’s rest be continuous?’ in Latin is: *‘An gı aviter (aez•eı)* oeprotarıtis *‹juies* dtırubifis *sit? In Turkish* as well, *the question arises:* ‘Can the condition of being ill (heavy, painful) persist?’

My head aches; in Latin, *‘cipite aepoto’*. In Turkish, *‘kafam ağrıyor’* — it’s causing me pain. *I’m* sweating; *in* Latin *‘sudore’*, in Turkish ‘sou terdeim’ — I’m sweating (like) water; I’m afraid of death; in Latin *‘mortem horrero’*, in Turkish ‘ağoda not olmalım’ — I’m afraid of becoming dead. What I have observed here is that *the* Latin **suil* (*pronounced **sue-in**, meaning ‘sweat’), is derived *from* the final *-su* in the Turkish *su gibi ter* (sweat like water); the final *-su* is derived from *su*; Latin
‘The verb “jestıdare” means “*to strain*” in Turkish; *“clecaytılure” refers to* the process of straining *with a* free-flow*ing sieve* – that is, to decant (pronounced “dekante”), separating the sediment from the clear liquid.’

'bnşkann' means 'complete order'; in Latin, 'or‹Jo'; in Turkish, *'ordou'* – army. Let us conclude with the Roman context: the Latin 'iris', 'b'rbontıs', and the Turkish 'Ûfrbnıı*',
tribe, the people of the khan, in a form reminiscent of the Titienses and Luceres tribes; in Turkish: Ramnensş; Titiensy-iz and 1.ıicery iz, that is, 'from…', etc.

The similarities between the two languages, Turkish and Latin, become apparent particularly when examining their grammatical structures. Here are a few connections:

1. Latin and Turkish share the same verb forms: 'are', *'eve'*, 'lusa ere' and *'ire'* in the future tense*; and* 'erim', *'erim'*, 'iritı' and '*uriru'* in the second person. Although this detail is not reflected in our grammars, it does in fact exist.

2. The Turks, like the Latins, always place the verb 'gitti' at the end of the sentence.

3. In both languages, the gradation and modification of motion in verbs is achieved by adding certain suffixes: for example, *'rapere'* and *'captare'* in Latin. In Latin, *k‹ıpmak* (to hold), **kayı IrııaL** (to seize); **capessere*, *kapych* and* *kapışmak* (to snatch); *capturer* (to capture), **kopl ş mnk** — to have done, etc. In terms of the relationship between these different forms of the same action, Latin is an inexhaustible source, but it would take far too long to explain them all.

4. In the Turkish language there are several types of supine*: noun-forming suffixes and, in contrast to *the* Turkish infinitive-forming suffix '-*mak'*, the suffix '-oui', which has also been adopted by the Greek language. In Turkish, there are also adverbial or conjunctive forms: 'iirnc'gin', *'l‹ngetıdum* est', *'dokunınuli* dyr'
— d€ll£HlllTlâll dlI, *t6flpCndus e.s, dokunylnıali sen* – dokunulrnalı stn or 'you should be touched'.

The S. Purum participle is formed with the suffixes 'aytı' and 'ı' in both languages. In Latin, *the suffixes* 'x' *or* '*e'* are added to the stems, *whilst* in Turkish, 'en' or '-a en' are added. For example, *'curperv'*, 'Icltyry *mak'* – to flutter; 'kopartmu k', *'carpens'* – to pluck*;* 'tcfıyryon çııpan', *'tcharpcuı'* – to strike.

6. I. The formation of nouns derived from verbs and ending in *'tio*'. These are similar to Turkish nouns ending in 'sı'. For example: *'action'*, 'etıtıesy' — 'etmesi'.

*1 Urbûn: Desert Arabs (from ancient Vayıça). (n)
Supine: 1. A noun-verb in the Latin accusative or dative case. (trans.)

7. The formation of Latin nouns ending in -*us* and -i, derived from verbs, *ych* - 'iş' and *'rich'* – these resemble Turkish nouns of the same type ending in *'uş'*, with one difference: in our language, there is a very rich usage of these formations, for example: isu.s, vtıe (vii ukunur, gîiriiş), Turkish. *guoruch* giirüş (active), *gunı vluc h* – the state of having been seen; *gıoruntuch* – appearance, the appearance of a landscape; *gıoıd 'ruch'* – the act of showing, displaying; *guotmeich* — the state of not seeing; guorenıPirJ — failure to enter, the state of not entering*; guı›rulıneich* — failure to be seen, the state of not being seen; *ffuortılemeich* — inability to be seen, the state of not being visible; *guomntneich*

— not being seen, the state of not being seen; *uordyrmeirfı* - not being shown, the state of not being shown: *s*• • *ruchuch* — blind encounter, the act of not being shown; *gu-orychvluclı* p'Üiiişiilüş, the act of mutual seeing: *guoruclıultneich* — the state of not being seen; *guoruch tyruch* — the act of making one see; *guoı'ehiiiclı* — the state of being able to see and a series of related concepts. Let it not be assumed that this sound, which exists to denote the act of seeing,

should not be mistaken for a result of the inadequacy of other verbs. No, Turkish verbs are not insufficient to denote the actions of 'showing' and 'being shown'. The same combinations can be applied to these verbs, independent of those that are not identical, following the same basic pattern; therefore, a

After a short while, they get the hang of it and use it with ease. Let us examine the complex forms of European languages through this particular inflectional pattern; the limited boundaries of thought and deception in the works of Ivi Talars—his own characters, their traits, their names, adverbs and a host of other non-nominal forms—all of which, although regular in form, are thought to have been skilfully employed—suggests that this now-declined tradition once enjoyed its heyday, and for a long time

throughout which the Aryans, with their ancient and primitive ideas, tamed nature and brought civilisation to the human race? Is this not clear?

8. In Turkish, the irregularity observed in verbs such as '7öngnre fe/iyi', *'Cn‹l‹•rc•* cecidi' and *'pen lere f›epc:n‹li'* (the story of the past tense) is one of the distinctive features of the Turkish language; or rather, this irregularity stems from a deviation from the standard form, where the repetition of sounds serves to indicate a state or an action; thus, *'kap-kara' (*completely black, everything is black); *'iem ie‹'hil'* – 'yemye5il' (completely green). 'completely green', 'yal'yf-ptıryfperfior' — 'shining, shining brightly, shining very brightly'; '/‹ocha *koclıtytıı'* — 'I ran, I ran'; *'kala-kaldinı'* — 'I stood still, I froze in my tracks'.

I must point out that the women of Rurada have a language of their own, rich and highly descriptive, consisting of words that seem beautiful yet meaningless. For example, *'top, top datı* ducbfy' — 'top, lo{aarian'

fell, what does it mean when someone 'fell' onto something? The meaning of this word, which we do not know, is nothing other than the Latin 'irere', to go. Similarly, *'km* vurdy' — 'lüt vurdu' (struck in any way), and *the* incomprehensible *'km'* — 'küt', are nothing other than the Latin *'percutere'*, meaning 'to strike'. You can form a dictionary using these words.

9. I. In both Latin and Turkish, the relative pronoun *'quj'* is identical: for example, *'hic qui jacet' corresponds to* the Turkish 'o lvi intnr' — 'o ki yatar dyatat' — 'o /û catar', meaning 'the one who lies down'.

If we consider the formation of the following Latin words, *which are* frequently encountered in Latin texts, the pattern becomes apparent: *ifq* -*rfı* — *ikuş* or *ikty-ch* *ictus* *cot p* (lu *‹t nuı uruş*) *v rı* *otour-* *torus*' lit (pronounced 'li',' meaning 'lying down'), siege (meaning 'siege'), and in Latin, *calvus*, meaning 'bald man'.

11. 1. In the Latin adjective form, dl SO12 u and 'knowing'; thus, d•! means 'knows', *duıabilis*, dttrctbi/e (*translat* as 'enduring', i.e. 'able to remain', in the passive form knowing, able to love, and *'the* thing *I* saw' (gür ü ce, hı1 *bifis*, hile nun to know and to be

12. It is pronounced *sum*, *deorsum*. Kunst edadan göz önü olduklarını ied Bu sö bazı n kavn bir

1. in Latin, meaning 'able to do' is heard, sustained— clurahi (read as 'emabl', charming), *able to love* in that way, that is The adjective *'visibilis'* (visible) made it clear that there was nothing there; such things as 'höyle-ür' and *'hilttuelr', 'hilir', 'bile', 'hiI'‹len'* is the verb in that sense.

It also applies to pronouns: cclui ci lvuasi, r, 'that is it') prepositions, well known in Latin as 'istorsum' and in Suso-Antinopolis as 'icûte' — 'that is *it*', *'ichte o*'— 'there it is', rfioıır sy 'that place', de r›rnsy - ete 'that place', when taken, it would be incorrect to call the Etruscans Turo-Aranian or Turkic.

Naturally, this also encompasses the Thracians of Asia and Europe. It is intended to examine Greek technology and the inexhaustible ingenuity of their fertility. A forgotten and uncultivated nation; the Semitic colonies and peoples of Cecrops* and the Hellenes

*1 Cecrops: Bkz. s.183, *7.

İbrahim Abdan Gavaz

is a nation whose very existence is in question, as evidenced by the Pelasgians' names appearing on the very first page of the texts. For example, let us look at the letter 'p'; one finds the following words in succession:

Bac (pronounced 'bak', meaning 'tray' or 'pill'), traille (pronounced 'tray', meaning 'a rope floating on water'), 'f,rekçe *peıumu',* 'proıu' in the Alay language;

Assistant (pronounced 'asistan', meaning 'helper'*;* in Greek, *'periestos';* in Slavic languages, 'pty test', *'p f'stoicıt','*

Passage around (pronounced 'passai', meaning 'passing round'), Greek: *'j›e fielis-sis'*, Slavic: *'prelizisz';*

Retranchement (pronounced 'rötranşman', meaning 'to cut and remove'), Greek*: petikope*, in Slavic languages: *perelcop;*

Flattening (pronounced 'aplatir', to flatten), Greek *'plasis',* in the Slavic language

'f *rcsser'* (to plait), Greek *'plekö',* Slavic *'pleı, yletu',*

Proclıe (J›ro;s chun sır, swallowed), from Greek plezion. In Slavic

languages, blizo; Berger (bcrje m‹urıtm, boil), from the Greek etmen, in

Slavic languages *›oiınat;* Poûsie (por'zi, poetry), *from the Greek yoiesis,* in

Slavic languages *;›eiet, pe-*
iesz and inpys•—from Tinkçc inpnrıs —j'aparız., Latin oys, *oyus,* oyeris.

This could thus continue indefinitely; and if the words 'Helen', 'Navut', 'Slax' and 'Turk' are excluded, one might assume that very few Arabic words would remain. The Pelasgians, *Pel«s!* According to this, are the Slavic *Pıılulc* and *Pııluki* tribes related? I am not suggesting that they were of Pr›lonian origin. On the contrary, this name of the steppe culture (in the Slavic languages
,pope), this name was bestowed by the Western Slavs upon the 'Polani'* and even the 'Turk Polnvtsy'* or the peasant 'L4unian' people,

*1 T'crama: a pass, a crossing point (in the Ottoman context, Çeşme, as it was a crossing point to Sakız, is also considered to be Perama. (ca)

"2 Kiev: The capital of Ukraine, Kiev. [According to the chronicle of Kiev, it was a major centre of the Khazar Khanate in the 4th–0th centuries. (çrıJ

*3 Polans: A group of Old Slavic tribes in Ukraine, along the Dnieper River, in the 6th–5th centuries. The term 'Polans' is understood to mean 'Eastern Slavs' in the broad sense. As they were known to have settled in the region, the Polans were given the name 'Polani', whilst the Western Slavic tribes lived in what is now known as Poland. (çrt)

• The Polovtsians: The name 'IlumanJaıa' refers to the 'blond' Rus; in the Ikr language, it it had come to mean 'straw'. (trans.)

. Today, however, the rural inhabitants of European Turkey take cautious steps.

.6nralt, despite this possibility, we shall see that it was not possible to accept this explanation later on.

Similarly, the so-called 'Aryan' theory, in conjunction with many other theories, seeks to exclude the valuable and honest Turks—that is to say, the core of the Aryan family, judging by its oldest and primary culture and traditions. Is there any language in the world more 'Aryan' than Turkish? Instead of following the established order based on assumptions, why not adopt the teachings left to us by the Etruscan Eumalpe and other religious instructors, or rather, the heroic tradition? When it comes to Saturnus, the brother of the Titan Teuton, who was entrusted with the imperial rule of Dütış, it was Ilranus who succeeded him; As for Saturnus, we must not confuse him with Cronus, who, as the god of time, devoured his children; yet, owing to the dual nature of his power, he spared his son.

However, the Zairians, along with the less moderate peoples of this region and various local Hellenic Jupiters, etc., partially dismantled this empire and defeated the Tuinuses, the Centaurs and our own Ahnav ut Guegis; The Hellenes had given their Giants the name Giyas*. And the Iron Age began. Thus, the Tut name followed Aryanism, or rather, it emerged from its womb and characterised it; that is to say, the strongest tribe of the same Aryan family assumed authority and bore the responsibility for the 'jafetik' civilisation, and indeed appears to have shouldered the burden of a large portion of humanity. Moreover, this claim is corroborated in a far more convincing manner than the theories suggest; indeed, even in the time of Cyrus** and Darius, were the Lacians not generally known as Persians and **established under the banner of the Persian Empire** on the plains of Turkestan**?** Persian Empire. Yet today, it is surprising to distinguish the Turks amidst the Parthians and to recognise them within the modern-day Turks, with their features not belonging to the race represented by the small Isfahan core. Moreover, under Genghis Khan's rule, the Persians did not lose three or four million people, nor did they supply some five million people to Russia, the Balkans, Hungary, etc. To put it plainly,

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*1 f:u malpe: B1, p. 185. *5.

*2 Gi9as: In Greek mythology, under the influence of Gaia ('Mother Earth'), Gaia's school was established. He was considered to be the god of the earth. He fought alongside the Titans against Athena. (trans.)

*3 Jaıet ik: See p. 160, *:

"+ Cyrus: See p. 100, *3

•5 IJerius. (522–566) The Persian Achaemenid dynasty. (Translator's note)

The ‘guöbristne*’ and, later, the Islamic schism separated Iran from Turan; trapped between the mountains or within the civilisation of the Lents, and particularly thanks to their geographical features, these ancient ‘as’ nuclei became more distinct; these regions—Turkic-Arian, ‘Euro-Mwiyen’*—were so small in comparison to the Armenian and Hittite types that it was concluded that the so-called European Aryanism must be nothing other than general Jafitism; To see that the ‘Lafetic races’ are better defined in terms of their nature, one need only consider an Iranian—who, in any case, possesses the weak and worn-out habits of a backward people—left behind

• It is sufficient to interpret ‘rsarl1snıa raiqmen hc'f *’k* fR8fl CÖlTl8rt’ in a certain way. Otherwise, can it be explained that a Turkic language, which gave the Romans the Turo-Aranic language, possesses only a single verb – a verb which was ultimately and erroneously believed to be Indo-Germanic in origin?

It can be explained as follows:

Dire (pronounced ‘dir’, meaning ‘to say’), porter (pronounced ‘porte’, meaning ‘to carry’), or donner (pronounced ‘donne’, meaning ‘to give’), fıapper (pronounced ‘frappe’, meaning ‘to hit’), rom pre (pronounced ‘roıaıpr’, meaning ‘to pluck’), cueillir (pronounced ‘köy it’, to gather) correspond to the Latin verbs *dicei*, zerre, *Sherife*, c‹ırpere, *dr.‹ erpurc*•, and their Turkish equivalents are der, *vrrir*, *vouriı‘* — vurur, *jr-çar* - lorpar, *tclış'ıpar* - qıpar; that is, ‘tliyor’, ‘veriyor’, ‘vuruyor’, etc.; it cannot be denied that this is a verb form well characterised by the French and Latin ‘aryunizr’. What is certain is that the Turkish suffixes *‘ar’, ‘et’* and ‘ir’, which appear in the French ‘iri’ and ‘if’ (pronounced ‘lüi’ and ‘il’) in the examples given above, are nothing other than the genuine ‘mr’ and ‘er’ of the Aryans. Whilst the Arabic forms place this *‘et’* at the beginning of verbs, the Turkish language places it in the middle and at the end. In this context, to eliminate all ambiguity, the ‘i’ in the infinitive form of verbs corresponds to the ‘di’, ‘ver’, ‘voxr’ — ‘vur’, *‘tchary’* — ‘çarp’, ‘1 atınitt’ — ‘dic’, ‘her’, ‘Jüri’, ‘c‹ırpe’ in Turkish.

However, this type of ‘nr’ is the essence of the principle of verb inflection; for example: */c-hurp cm-im i* çarp-ar—ım, tc/ıarp-mr-sirı | çarp-ar sırt, *tr.hurp-mr* | çarp-tı, *tclınry -ar iz* / harp ar-iz, *t‹.har;› u -siniz* çarp ar-sınız, t-fiary -cr-fnr / çaıp-ar-lar; the final suffix eric - arım, meaning ‘arya’

‘I (Manichaeism: a belief system practised in Iran after the spread of Christianity, in which Zoroaster is regarded as a prophet. These people still live in the regions of Yazd and Tehran, numbering around 28,000. lçn)

*2 Manichaeism – the religion of Mani: Founded in Iran by Mani in the 3rd century AD, it is based on the concept of the struggle between light and darkness. It initially spread throughout Iran and Central Asia. In the 4th century AD, it became the state religion of the Sogdian Empire. It spread as far as China and, in the west, as far as North Africa and Spain
. (Source)

je suis (pronounced 'kö jö süi', I am). I am; *arsen* —arsın, arya, que tu es (pronounced 'kii tai e', you) you are; ar, arya, quül est (pronounced 'ki1 e', he/she) he/she is; aıix - arız, arya, que ıous somınes (pronounced 'kö nu soru', we); nrsiniz - arsınız, arya, que vous etes (pronounced 'kö vuzet', you); and artar, arya, they, they are. Let us add that the Turks also have names such as Selen, er and *erkie!‹* – meaning 'man', 'male' or the Latin vir (man).

In our language, does 'aren't you ashamed?' mean *'aren't you ashamed?'* – 'aren't you ashamed?' – is it not so? In other words, aren't you Aria-Arya? I believe these pieces of evidence are more than sufficient to definitively place the Turks within the Aryan family; in this regard, there should be no need to resort to a 'united nation' argument to produce similar evidence.

However, when the Turks use the infinitive form—as in *'dimek' (*to mean), *'vermek' (to give),* and *'tcharymak'* (to strike)—we see that the final suffix *'mak'* resembles the German 'machen' (pronounced 'malıın', meaning 'to do'); what could be a plausible reason for converting 'machen' specifically into the infinitive form? Moreover, this Turkish *'-mı k'* has been in use for over three thousand years, having been adopted from Greek and has been featured in the works of the most renowned authors...

To put it simply, when Turks say 'defyriri' — 'deliriritl', 'verJyriri' — 'verdiririm', 'tcfınrptiririm' — 'çarptırınm', they mean 'I will make it happen', 'I will make it be given', etc., or it is said that *'virif-mekte* dyr' — 'is being given', *'vurulmu l‹te* dyr' — 'must be struck', *'tchar¡ıyl-makta* dyr' — 'is being struck'; in Latin, *'dicitur', 'eritur', 'carpitur',* 'decerpitur' — that is, 'it was said', 'it was given', 'it was struck'; here too, elements defining the distinctive features of the Turkish and Etruscan languages come to the fore.

Although we are compelled to do so due to the great injustice done to the historical rights of the Turkish nation, and although we cannot easily express our views due to the limitations inherent in a Turkish publication, these views should be regarded as a guide for more fruitful research.

Here, then, is the study of the 'Traditions of Ancient Asia' that Ilarz Sulian I. Bul Gazi 8ahadır Ilarun•' recently published. This scholar, Mongol prince; through this campaign, he devastated the Turkic nation; this prince, who was a member of a people that scattered and subjugated the Turkic nation, was, it should be noted, of Turkic-Armenian descent

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(1) Let us not forget that our Uighurs are also known as 'Huires' or 'ir', and that in ancient Turkic languages, to be a man was termed 'itrasfan'.

*4 Abu'l-Gazi Mahmud al-Hanafi: See p. 183, no. 6.

He felt the need to systematise the branching of the yellow race. His genealogy gains significance in that it enabled the Mongol conquerors to identify the races of the whole of Asia and a part of Europe. In accordance with these traditions, Japheth—whom we shall link to the reign of the Georgian king Urunus—assumed the title of 'father of the Turks'. Japheth had many sons

1. Toui had entrusted the rule of his empire to his father and brothers; his children were to be the Ouigoirs—the L*ygttrs, Carli1‹s, ›«slis and Ca l•ıtes. It is true that the Calates or Galates (Galallians) left traces of their stay in Central Asia in the cities of IRlath and Kielath. When the Galatians arrived in Phrygia (Prigya), over time they formed the core of the early Islamic Empire's power. Following the traces of the Asian Bithonians, we can discern them in Attila's mosaic of white and yellow Huns.

2. Diaz, according to Ptolemy Cassius's nomenclature, is the father of the Turcomans and the ancestor of the Etruscan Etruscans. This people gave their name to the city of Casgar (Hiaşqar), to the Caucasus (Kut¥asya), to the summit of Casbek,
According to Cevdet Pasha, they gave their name to the Caspian Sea, which was successively known as the Bulgarian Sea, the Dite-mi-le and, by its present name, the Caspian Sea.

3. Taradj (pronounced 'Tarac') is the progenitor of another Turkmen tribe, most likely the Ouzes – Uz – Oghuz. These include the Ouzes and the Gazes. Osques (Osklar) and F?asques (Easl‹lar) are names that also characterise our main dialects; they are always found in pairs and appear in the dictionary. Along with this, the name of Taradj, the great figure of the Tians and Trojans, resembles the Tircs and Tros clans; consequently, the cities of Tharaz and Throana in the Armenian region appear to have been the earliest settlements of this tribe, and we may consider their origins.

4. Sadenas or Sasena. Abu'l-Gazi does not appear to be mistaken in linking this name to a later Persian dynasty; rather, he intends to designate certain ancient tribal centres with this name. Indeed,
, half of the Kurds (the ancient Carduhes — Kaıduhs) bear the name Zazas. Apart from this, the region known to the ancients as Saces is now home to the 'film kisl' people. Among these are Mosul, Sulaymaniyah,

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• Casbeli — Xarbek: the Ifnyhek peak in the Itafkas Mountain Range, 3,333 m (approx.)

•2 Ahmet Cevdet Pasha: 19th-century Turkish statesman, scholar, historian, jurist and poet. I would like to mention the 12-volume work entitled *Tarih-i Cevdet*, which is the first comprehensive work on Turkish history and the life of the Prophet, as well as the history of Islam, and is the author of *Kitab al-Nabiya*. (Note)

It would seem necessary to include the Kurds and Medes living in parts of Azerbaijan and Louzistan. However, these latter groups, some of whom trace their origins to the ancient Turks, do not accept this name; consequently, the similarity of their expressions to those of the Sasanian Persians can be attributed to the ancient Aryan civilisation in which they were raised. Indeed, if it is true that the dynasty succeeding the Sassanians bore a national name, this could raise doubts as to whether the earlier Iranian dynasties—namely the Parthians, Medes, Chaldeans and Pichdadians*—were not in fact Iranian.

5. Sclab or Saclab (a term derived from the 'Saclavci' and 'Saklavlar' of Macedonia) is the father of the Slavs; judging by the magical nature of their language, they may be considered the oldest inhabitants of Europe.

6. Malıimah is a term that captures the linguistic characteristics of the tribes; we prefer to call them the Titans, but Asian historians, when considering the widespread nature of this race, deem the former name more appropriate; their names have been altered by scientific generalisation and imaginative interpretation, becoming Tiog and Maqog. This hypothesis appears to have arisen due to the existence of the Goths and the Celts; however, whilst the history of the former is known, the same cannot be said of the latter. As the Getae left no trace either in Thrace or in Central Asia, we can only speculate about them today; whilst *on the one hand* they are linked to the earliest Aryan centres in India, such as the Eün and Ermeni, on the other hand, it extends from India to the Pan-Aryan Uighurs, and it is thought that this constitutes the essence of Aryanism; this Aryanism must be assessed in the light of the migration cycles of the Japhetic peoples and other geographical and historical data.

?. Homere, a name from the Bible, is the father of the Camarites and the Hamarites (perhaps the 'Iymres-Kin es') living on the opposite shore of the Sea of Lazarus, and of the Bulgars. This lineage intermingled with the peoples of Europe everywhere: we see only a fragment of it, or rather one of its branches, in the Thracian-Bulgarian mixture.

8. Hazare: the homeland of the Hazaras and perhaps some Iafl‹as tribes.

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*1 Adcrbid)an: The region where the civilised people descending from the KalÎas settled and intermingled with the local population of Iran; it was rich in oil deposits. A region where the earth is coated with bitumen; when the sun's rays glint off the oil-soaked ground, it gives primitive people the sensation that a god has descended. The region of the fire-worshippers. (Trans.)

*2 Ituzistar. — Khuzestan: a province in south-eastern Iran, bordering Iraq and facing the Gulf of Basra. (Trans.)

'3 Caîanten's Kaianienier: BT‹z. p.187. "4.

*u Pichdadien-Pishdadien: According to Arab and Persian authors, the Pishdandis, who are said to have ruled Iran around 200 BC, were just rulers. Their most famous ruler was Cernshid. (Trans.)

9. Husse, distinct from the Slavs and Turks and bearing the ancient name of Ruryk*, is widely regarded as the founder of the Eastern Slavic empire. Furthermore, given that the Mongols recognised the Slavs from whom they collected tribute and the Muscovites as close allies, whilst also taking into account the subtle distinctions between the Finns and the Tatars, it is likely that Abu al-Ghazi concluded that, amongst the Eastern Slavs, this name was more appropriately applied to the Muscovites: since the Muscovites derived this name from the Vorago Rus, who are believed to have been a mixture of the Northerners and the Rus. Clearly, under the name 'Ourous U-rus', he intended to refer to the Lloieol people, the Tchoutchis-Çuçiler**, the Mordvins*, the Viatsi, the Sousdaliens-Susdaliyen, and perhaps the S‹ımoiede, who are of Finno-Boreal origin*•;*'S-fiamoyeds*'; these Saamoeds, despite all the efforts of the St Petersburg authorities and the fact that they were situated quite close to Moscow, had not adopted the Slavic language and believed in metempsychosis*•. It was Yuri I£hitaien who introduced the Sousclalie* system and established the aristocracy. The introduction of the Slavic language into this country was due to the influence of the Great Ncıvqtırod and St. Lentin's membership of the Baltic Trade Union. This can be sufficiently explained by the Cyrillic Bible and the Poetique, which Slavicised the language far more than the Latinisation of the weapons by the Crusaders, and by the Mongol invasion, which did far more than merely introducing Orthodox Christianity whilst Spain was discovering the Americas and the two Indias.

That said, we do not believe that the 'Turkic element' was particularly pronounced here; for during the reign of Genghis Khan, the Uyghurs—representatives of the Turkic peoples—were open enemies of the Mongols. On the contrary, the Grand Duchy of Moscow only gained strength through the Rus' conquest of the Mongols. Indeed, during this period, the Mongols, having largely abandoned the Indo-Tibetan pantheism, adopted Nestorianism

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"1 Ruyk-Rüik: The Proto-Slavs living between the Polonç and Di°ıycper, who in the 10th century were warriors and vassals of the Varangian clans arriving from the Scandinavian provinces. They came to be known as the Rus', Ryssoni or Ruthenians. (A similar situation occurred with the Gauls, who adopted the name 'Franks' after being defeated by the Franks.) (Note)

*2 Tchoutchis-Uchils-Chukchi: They live in the Shukchi Peninsula in the north-east of Siberia. (Note)

*3 Mordva-Mordvins: Known as the Volga Finns, they live in the Volga basin. They are one of Russia's indigenous peoples. They speak a language belonging to the Uralic language family (Finno-Ugric). (Note)

'« Boreal: The northern forest region of Eurasia. (cn)

•â Soınoiedes-Samoyeds: In Siberia, they were known as the 's'aşn'/on Fir' in the Tungusic language. (trans.)

'6 Metempsychosis: The belief that the soul can be reincarnated into another being—human, animal or plant—(a broader concept of reincarnation; note)

*7 Suzdal: A town situated 26 km from Moscow, which was first known as Vladimir and later renamed Suzdal. (Trans.)

As people became better acquainted with Christianity and the Islamic beliefs of the Batt, everyone chose a religion according to their own inclination, and this issue could never truly deter a true Easterners. Moreover, apart from the predominantly Turkic peoples of southern Russia, since the Turkic origin of the founders of Nloskova could not be proven in any way, and given that the Turkic element within Chagatai's horde was, in the broader sense, an Islamic unity, it was clear that the Chur people were not Turks; that is to say, it is incorrect to ascribe the name 'Turarili' to a Finno-Ugric people, and particularly to the Viatzo-Nogol tribe.

10. Zvind, etc.

Here, in this context, other findings •••

Strabo believes that the Thracians and the Getae spoke virtually the same language: this close affinity, according to the ancient authors, also existed between the Chets (in do-Ger-men?), the Dacians and even the Turkic Jasyges and Jazijlei. We accept these similarities; it is simply a matter of knowing whether the Getae spoke the Alu language or one of the Turkmen dialects; for it is impossible to find this so-called 'Asian-Germanic' language anywhere. We also believe that, after the Goths had established their settlement in Asva in very ancient times, the language took shape in Gotland* and Scandinavia.

On the other hand, Mr Guignes believes that the Yue-chi*° (whom we suppose to be the former inhabitants of the Chinese region of Soutchova and the Jactii, Jassy or Jasyges, who originated from the Altai) alongside a name associated with the Sysigri or Sisij people of the Uighur origin, and it is observed that they became heavily intermingled with the Getae following Alexander the Great's conquest of the Indo-Bactrian Empire in 134 BC; this suggests that the Yue-chi and the Getae were, in fact, the same people as those known to the ancients as the Scythes or Indo-Scythians. Given that the source of this scholar's view was Chinese historians, it is evident that these scholars had very little knowledge of the modern Getae; we understand this from the various claims regarding the Getae's customs, the immaturity of their women, their marriages to young boys; and the various claims regarding their location in the west and east, as mentioned.

Finally, it is noted that the Rubruquis, who invaded the Uighur lands in the 13th century, described their language as Turkic and Human, or Turcomane-Tiiik-

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* ł (intl and - Gotlaiid: the largest of the Baltic states. (Trans.)

*2 Yue chi t3'uë fØ3 "moon" and sfi (Ød tribe: a Turkic tribe that lived in the Tarim Basin, later migrated to Bactria, Tokharistan and India, and founded the IŁuşlian dynasty. (Çri)

Let us state that it is observed to be the origin of the language. As we regard the Uyghurs as the nucleus of the Turkic civilisation—which emerged following the conflict within the Arvas family and whose influence persisted for a long time in the B•ıtı and Dıugu dialects—we share this view. So to speak, it is because of this indigenous Turkic character that our Turks and Turkic peoples have been associated with 'Turkism'. On the other hand, amongst the Get peoples and the Gûtules-Getüller—who form an inseparable part of their majority—there are indications of Turkic influence that cast doubt on their Germanic origins; indeed, it is difficult to find a river or mountain name in Tyroisitia, Thrace or Asia that would suggest this Germanic character. What is certain is that, within the structure of these peoples and their vast power, there was always the presence of mixed races; they did this to secure their position and to adapt to the varying conditions of life.

The Getians, in their light cavalry; the Heruls and the Turcilin-ges-Türsi1ing, were pleased with their cooperation, and the Getians, being few in number, generally mingled amongst the great Turkish nation; (on the other hand, however;these Getae, who possessed the Zomolxis*2, and these 'I'urs, who founded the world's oldest cities, were the inventors of arts, trades and sciences; and despite losing their former splendour, they produced greater men than any other nation could; for example, great conquering commanders such as Sulion the Wise*; thinkers such as Anacharsis of Iskili and Axicenne*, who were the pride of Duhara; astronomers such as Ulugbey*; and perhaps the legendary Navuz – Nevruz. These figures, I say, far from resembling Caesar's Germanic tribes, endowed Europe with a great deal of knowledge through their cities.

It appears that the Taui, Toui, Tourones, 7ouianiens, 'fhroaıu', 1'lıraces, Turcs, Turciliges, Trurares and, in particular, the Bactrianis or Dalkh — Bell's Tioiani, Triballites, Turcornans, Cumans and Na-imans-Naymans — are nothing more than subtle distinctions within the Turkic-Aramaic race; this directs us in various ways towards Indo-Germanic-Aramaic, but it is not a conclusive argument. The Germans cannot, in fact, serve as a benchmark in this context; for their Aryan origins are more

*1 The Alans: tribes of 'fiit k'-speaking origin, descended from the 'Isliit-Safızat'. (Trans.)
*2 Zalmoxis: A semi-legendary thinker of Getae origin, a prophet-god. (Trans.)
•3 Guzncli ?tlahmut: (99C–1030) Founder of the Ghaznavid dynasty (9r›ı–ıs7), established in Central Asia, If. i4indistnn and Ilorasan. (Trans.)
*4 At-icenne-Avicenna / Ibn Sina: (960–1037) A scholar of medicine and philosophy. Regarded by Westerners as the founder of modern science in the Middle Ages. (Trans.)
*S Uluğ Beş': (1393–1469) Turkish mathematician and astronomer, a contemporary of Timur 0. (Trans.)

They have not been able to sustain themselves, nor have they managed to preserve their identity as neighbours of Scandinavia. Our Avars, having been stranded in the mountains for thousands of years, naturally possess many Sanskrit-derived terms; however, they do not claim to be *a distinct* nation. Our Arvas tribes, trapped in the Erciyes Mountains, could have continued their existence as a distinct people without becoming a new race; nevertheless, the historical records of this nation date back to the time of Caesar. Our Kurds of Sulaymaniyah were the first nation to establish an empire through their arms, and they preserved the teachings of Zoroaster with great care. In a small settlement, they preserved the language of the Magi* with greater care than the Turks; whilst they moved between Aryan and the Great Ocean, and were enriched by a thousand different expressions, it was not the Havran districts that populated Europe. After *all*, to be of noble birth or of the Jafctil lineage, one must possess—starting with language and antiquity—the physical and moral characteristics of the Hafkas people: good, brave, generous, tolerant, and, above all, one must demonstrate the ability to fit into the tribal quota allocated to Europe. Let us examine whether these conditions were met by the Turo-Arani
.

Disturbed by Zerdusht's heresy, destroyed by the Huris, ravaged three times in the depths of China, conquered and weakened by the Chinese, the Han and the Arabs, and annihilated by the Kitayans*, scattered by Genghis Khan and its national identity slaughtered, turned into bastards by the intermarriage of Mongol rulers with their subjects, shattered by Tamerlane and the endless Crusades, Russified and paralysed by the Muscovites, this nation nevertheless survives, and its language is spoken in Tazán, throughout Iran, in Bosnia and in China.

Yet this very same nation has preserved thousands of clans to fill the world, and the Itasfasyan God flows in waves through the veins of the peoples of Europe, southern Russia, Hungary, China and even India. So rich and powerful is this Semitic language that it resonates in the writings of antiquity, whilst the verb *'Ingos'* (a Turkish word), with its infinite subtleties, embraces a whole range of languages...

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*1 Mages — Lîajlaı: 1. A class of priests among the Medes. According to Herodotus, the Mages were one of the six clans of the Medes, and were masters of divination. 2. The official priests of the Persians (Gšf us li dörıeıı). 3. The disciples of Zoroaster. 4. Those believed to possess supernatural powers during the Hellenistic period. e.g. The three Magi from India who came to the newborn Jesus. (Note)

*2 Note: See p. 6.

ÜNİVERSİTESİ KÜTÜPHANESİ

Moreover, by spilling their own blood, this people established a host of empires and, on numerous occasions, made Europe and Asia tremble before them. For a significant portion of the human race to be liberated, they defied the whole world for a hundred years; and the astonishing thing is that, although it dreamt of a world empire, it did not, like the Mongols, reduce the vanquished to ruins, nor did it eradicate their incompatible races or wipe out their beliefs; rather, as if recalling the rights of its disgraced elder brothers, it protected them and sought their reconciliation."

How can this situation be explained? The Shi'a are not a nation defined by their religious affiliation; rather, they are the 'jafafil'—which originally meant 'prosperity'—and I have not, in the end, been a mysterious figure from a long and glorious past, and despite having no known founder,
and has managed to renew itself through its resurgent strength, despite facing the most challenging geographical conditions.

Indeed, this outcome could have been foreseen without any confusion as to the causes of the 'I'atars' random and malicious acts. They should not confuse the Turks with the Mo-ke (Mongols), the Kim-iles ('O'lniou1‹s-Italmul‹s) and the Nutcho (Manchus), as this would suit them well. Following the calamity that led to the downfall of the Lalat Empire, it is clear that a branch of the Turo-Aranian tribe (which appears to have been a branch of the Huns) represented the core of the Lalat people; in terms of civilisation and culture, they were highly qualified and isolated. The 'Turkic clan' was 'the ruler of Europe', that is, the ruler of the world, and subjugated a large part of China; their rule lasted from 1113 BC to 209 BC and gave rise to a dynasty in China. Other Turks, the Tchao (Çaola), were the first to begin construction of the famous Great Wall of China. According to the scholar E.S., the Tchao people—the Tchao 4—bestowed a new dynasty upon China in very ancient times; thereafter, the Hia, Cham (Sham), Tchcou (Chu), Tam and Han dynasties, amongst others, succeeded one another in turn. The same scholar classifies these as belonging to the Chato Turks. What is particularly noteworthy is that *in 298* AD, *the first Turkic dynasty* ascended to *the throne of the Celestial Empire*. What more can one say?

You will see that this race, dating back to the earliest of times, established empires everywhere; that it laid the very foundations of civilisation; and that it extended from Spain to China, in Thrace and in Caule. In Syria and Africa, and even in Russia, it bears the same name: the indisputable evidence of its efforts to civilise the human race; the countless families it has successively provided to the European population; and the fact that it has been present in all the major regions of Europe

; those who were left behind, the Teutonic — not Slavic, but white and Caucasian (or, if you prefer, the Finns) — and that these could be nothing other than Turkic or Turkic-Mongolian, not Slavic, but white and Caucasian (including, if you will, the Finns), and that these could be nothing other than Turkic or Turkic-Germanic; and do you not accept that the Turkic-Arabic civilisation is the nucleus and cradle of Europe's magical unity and civilisation?

Let us admit, merely to respond to Casimir Delamarre, that our knowledge on this subject is insufficient, and observe that today the Turkish nation has thrown itself into the arms of European civilisation and is defending its interests; and as for its Asian origins, it has been extinguished, and that only the Mongols will remain in its place.

END

•l Ter now: F.slii Ger na nya'l ı, esl‹i Alıranyn'lı. (ça)

NOTES

Here are a few tribes, apparently of Turo-Aranian origin, who settled in Europe at various times:

Taures, Taurini, Turons, Osques, Casques, Caraceni, Turdules, Tyreneans, Oenotrians (the 'Toures' were the first to arrive), Sabellians, Samnites, Peuceti, Piceni, Pechenegs (Peçeneklеı), Volsques, Camallites (Itymres? Along with the town of Camaracum in the Second Belgium), Bulgares, Cadurqui (along with the town of Uxellodunum, rising on a rock (wall)), Seki (along with the town of Lugdunum or Ulugdunum, a great wall), Volgues, Tecto-sques, Arecomi, Bituriges, Avares, Averni (together with the city of Gergovia, *land rising to* the heavens, on a very high mountain peak), Celtiberi (the Celtes of this region), Illiberi (from this side of 'Illir'), Illiturgi (the 'Turks of Illi'), Illiriens (the 'Arias-Arians of Illi' or 'Illiens'), Ombiens (the 'noble ones'), Olombrie (Ouloug-Ulu Ombrie), Issombrie (hot or low-lying, 'down to the ground' Ombrie), Saly-ens (aggressive, stubborn), Tricasses (Touro-Casques), Tricastins, Armori (seafarers or eastern Arias-Airi), Atribaty (western Toures), Trinobantes, Etruscans-

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*1 Oenotria—Enotia: the southernmost region of Italy where the Enotrians lived in the 6th century BC—

si. (çn]

The Etruscans, the Tricori (Touro-Coraxi), the Treveri, the Batavi (Westerners?), the Citurigi, the Illyri (or the 'Advanced Getae'), the Ausci (the 'Uz-kiend OscJur's-Osk's'), the Aqui (the 'Ak-s‹ıu's'Aksu'lu), Carpeti, Carnes, I'aririli, Carnutes, Caıaınans, \usrınes, Basques, Bachkeres, Cenoırans, Anamans, Ordovices, Cavares, Oxibes (d'Oxus? – Cevhuı1'1u?), Centıoni (İçin? – Chinese? '1oures'), Angrivari, Tarbelli, Triballites, Istri (Sarmates), Toxandres, Astures *('R* valiant Touıes'), Bastarnes (Paş Toures), Boles (Caucasian), Ubi-em, Suessi, Uıbigeni *(*Ourbnn-Ilrban, tribe, day-by-day, sun), J'ir‹ıl'del‹î Rheti, Tungri, Ouigours-IJygtırlor, On Ouigours, Tigoury, Cutrigoury, 1.ig‹Hıry, Sarigoury, Bittigoıires (sontıncular), Gouryk, Arcadians (the 'back country' people, Dorians or l'‹ıuriens), Acarnanians (White Aryans or Caıiens-Ilaryalılıır), Locıi (oul‹ıug-er/ulu er), Cassiopi, Helen At1ıamani, Atinıarıi, the Pösenlerın tribe (Ati, the tribe of I4ao-tze), Aıgiens, Beotue (Batae İsi:it1eri), Skipt-‹me, J‹ısyges, Daces-Daçlar, Thıaces-l'raklaı, Dardaniens, Alains (Alans), Thuringiens or Toules, Turcilinges, Thurgoviens, Lazares (Writers), Humans (Humans), Uzes (Oguz), Itimares, Brions, Sabires, Itiptclıaks (Hipchuks), Sueves, Turdetans, Taıaconnais or Spaniards, etc.

II.

THE ILKHANIDS, THE CAANIANS-EYYANIS AND THE ASENAI.AR

These three names—the Tll‹aniens-Ilhanids (Pichdadiens-Pishdadiens? or the first rulers), the Caians-ltaiyans (Aıiyan Caianiens-Kaiyaniyenler, meaning 'rock' in Turkish) and the Asenas-Asenajars, which bring to mind Romulus's she-wolf, were used as a symbol of sovereignty in all the newly formed Turkic states. Thus, our states bearing the name Asena from the dynasty, as well as the Ilkhanien-Ilhafili, Ill‹hans-Ilkhan and 11-ill‹han / İl-ilhan khanates, came into being. The Kaorho-Caoş Turks claimed to be the children of a wolf. In the year 1181 AD, when the Christian Turks of Thrace—namely the Great Valaks, Bulgarians, Jasyges-Jaziyes, Dastans and Thracians—launched a national war against the Byzantines, they crowned as king a man from a very famous family who, it is said, named Asena or Asana, from a very famous family. It was this King Asena who commanded the Salaks or Pechenegs. He defeated the Greek imperial forces on numerous occasions in the Balkans. As for these Pechenegs, one must believe the tales told by the Byzantines about them. Indeed, is it not reasonable to believe that the people fighting with maces and scythes came from Asia? In Thrace, *abus*

1:) Our most glorious imperial lineage undoubtedly descends from the magnificent house of the Caian.

To fall prey to a diet consisting of *'des viankes' – that is,* meat and vegetables… how can one believe the claim that a million people crossed the Asian steppes? The Scythians — so they were called, apparently, because they ate only meat; perhaps they were herdsmen who had been driven from their homes by their rulers, rather than having come from afar. Indeed, John Mandes, who was born there and served as secretary to the Alan court, and who knew this people well, distinguishes the Peuceni-Pösen and the Rastarnes from the Bastarns. These had been living in the Carpathians and a large part of Poland for nearly a thousand years. They probably provided Attila (in the 5th century) with a number of soldiers; however, it appears that by the end of the 8th century, this people had ceded their place to the Poles. Indeed, we know that during this period, the Germanic, Saxon, Slavic and other tribes were driven upon one another by Charlemagne's armies and were forced to migrate eastwards. In this regard, let us consider that it is necessary to consult Strahoni rather than the records of the Pecheneg leaders mentioned by Constantine Porphyrogennitus; the former, for example, uses the name Chraboe instead of Carabey-Sarabey, and by mentioning the name 'Firmates-Talmat', he suggests that they may have come from somewhere other than Asia; whereas Strabo refers to the Bastarnes-Bastani, as do Ptolemy and Ammianus in their accounts.

— *vınnium s;ılendissimi* 'the most glorious of all great nations', as they were called, the famous Ati-mani, Issidons-Issirloil and Sidons-Sidon, and, as is understood, they settled in Europe.It indicates that they were composed of the Purerii-Pösceni, a branch of the Puceti and Piceni.

MIT0I,OJİ. The names of Greek and Roman gods are derived from 'IürI‹' and similar forms. If *Zeus* is a divine name, *the* Latin *'Jupiter'* is derived from /rıpf -

'Yaptıt' or '/opp mat' – 'the one who causes to be made' – becomes 'creator' in Turkish; '/ovis' is derived from the Latin *'juvenis'* (young), and in Turkish is *'djivun'* – 'rivun'. "Artemis, the goddess of purity and justice, in Turkish: Arthemis, *erdaıı* — erden *temi**, nam tıslu; -lars, martis, men, yiğit; Dacchtts, S‹imelû's oiqlu, hdp•h-dyi — caretaker, semcrc, fruits; Demeter, she who brings forth, the giver of harvest; Minerva, min-avrarl, the one who guides; Uranus, ruler of the sky, Ouran — the striker, the one who strikes with lightning; Ganimûrle*, the one who offers the sacred drink, *booty*, abundance; Hercııle, lral‹l (Hercules), *iry-Lol*, the great and mighty

*1 Lovis: the chief god in the state religion of the Homo, god of the sky and the earth, also known as Jupiter. (Note)

*2 In the Iranian myth: Gtel: in the legend, the illegitimate son of Tros, who founded Troy; the favourite of Zeus and the water-bearer of the gods. (trans.)

tool; Pluton*', *boulout* – cloud, dark Vesta*, *master*, ruler, master of the hearth; Etaistios", *Efe – master*, learned sage; Posseiclon*•, *poiiss-dunía* / pus world, sister of the world; tilt irnaira*•, *chímëre* becomes a chimera, humid *In)*, the chimera's swelling, inflated, fiery; Goigo, Gorgones, fior3utios*°, śork‹iii fear, *korkondj* – terrifying, *koi kout*

– kc›rkut; Nčrluse (the chief goddess of the year), medjuz-mecus—fire-worshippers, pagans, impure; chaos, *haouz* – pool, storehouse; lartaie, tartrna, y‹irgüama; Part-or, the place of exile for the erlceks and rïerï cm, the suffering of the orl‹e1der; *Parcar*. , Part‹lar, from pnrtchn-parça. portion, cut piece; Ker!acr‹is*•, *kic•r bed*, kerber, a rarely used term, the anxiety of the erkel‹ler; Flora. *Jlis* – sprout, seed, plant; Thetis*•, *têtiz•*

– meticulous, attentive, anxious; Charis'", *k‹:u y* — hari, woman; E‹il*", ieI- yel, wind; Priape*'z, *iapmak* — an action derived from 'to do'; Euroşae*" (fivrupa), *ei roiiba*, iş'i ruba, good qualities, influences, (conquest); *C r r"ez•'", tchérez*, biscuit, produce, inejwe; Pallas*" ¿anlc, yiafen, *pnlanka* *, Turkish weapons and armour; and Airodita, the goddess of beauty, *At rad* or '1 iirk kaduai, indicating that the Turks were not Mongols — MonsU *r.

Jurion, Era, Diana, Mercury, Neptune, Satyr, Jam Is or Janus,
Pro Serpina, Lébé or Ebé, and certain other deities, are clearly Turkish

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'3 Pluto: The underworld in Greek mythology and the 'ades' in the Ituan myth. (Note)

* Vesta: In Roman mythology, the virgin (Trans.)

*2 Hephaestus: In Greek mythology, the wise yet ugly son of Zeus and Hera, patron of blacksmiths and craftsmen. He is married to Aphrodite and is often depicted as a blacksmith at his forge. (trans.)

*3 Poseidon: (in Greek mythology, the god of the seas and the deep. (trans.))

*4 Tiliimaira-Kiueneia: In Gaelic mythology, a creature with the body of a lion, the head of a wolf, the tail of a fox, and flames shooting from its mouth. The motif of the lion spewing flames. Dating back 300 years before the Greek motif. It is said to have been born from the sun and the god of war. (Trans.)

*The Gorgons: In Greek mythology, three sisters with sharp teeth. The three sisters—Medusa, Euryale and Siheno—who, when anyone looked into their eyes, would turn them to stone. (çıı!

*6 Parcae – the Fates: In Greek and Roman mythology, the goddesses who weave and cut the threads of human life. (trans.)

*7 Cerberus: In Greek and Roman mythology, the three-headed dog guarding the underworld. (çn)

*O Tlietis: In Greek mythology, the mother of the river god, the goddess of the waters. (çnj)

•q Charis – In Greek mythology, one of the goddesses of grace and beauty. (trans.)

•10 Aeolus: In Greek mythology, the god of the winds. (trans.)

*11 Priapus: A god of fertility in Greek mythology. (trans.)

• 12 Europa: In Greek mythology, the daughter of a king; her name is derived from 'Europa'. (trans.)

*13 Titriès: In the Ithacan myth, the goddess of the plough, the harvest and fertility. (trans.)

*14 Pallas: In Greek mythology, the childhood companion of the goddess Ateria, with whom she played musical games. In the myth, she kills Pallas with a spear and, in her memory, creates a sacred statue holding a spear in one hand and a shield in the other, which is named 'Alladium'. (Trans.)

15 Hellenic: A small, simple structure made of wood and clay. (çn)

They bear these names, but the direct associations are also more indirect. It would appear that the Turks, who were less inclined towards philosophy, have formed a pantheon of gods that is as appropriate and practical as that of the Greeks and Romans. Boyler, Moses — 'the lawgiver' (an Aryan word), Talia, ready; Terpsichore, the goddess of dance and the 'hora' — 'hora' being exercise, dance training; Euterpe, good education. And Ourania carried a compass, *'perieli'* in Greek. 'Iournpas', *'ıkoumj:tas'* — caliper, *'¡miguel'* — compass or *'hrriguel'*

- berigel), each of these words is abundantly 'I ür1‹'lür. Sun ‹ahmak, t?mür, *Gmer, Ahas*, N/7Îıas, 7lias – *Aş›az*. Mernnon, memnun memnun, hoşnut, figornemrıorı, Nemnoıın bye — Memnun Ağa, hoşnut aga, and so on: let us list the various Arabic names of these ancient semi-Turkic and Cıek heroes. Half of the names in the Iliad epic stand out for their Turkish origins. For instance, Hector, with two 'z's — 'iktir', the overthrower; Paris, Jıeres, *(zan)parcı* — 'zam para', a womaniser; Ajax**, cia- — 'ayaz', coldness, aial‹li — 'nynltlı', swift; 'ı ta kes', lrtios, the tearer; Aeolus, mel, lost; (Achilles (Akhilleus, Aşil), a name derived from 'ah!'). Eorbas, *vuurhuch* — look, mace; Korvbas, *kowv* brett — bald head, bald-headed; Jarbas, *iar bach* — head-bearer, head-bearer; lialchas*, *kolfa*, (priest), priest; Odysseos, from 'od' — fire and poison? rylakos •*, Falkes, falaktchi — flogger, torturer; Putroc'1es*' *peder* kou/y — father's servant, one who loves his father; Ornu'nios, the man of the Tsar; figenor, prince of darkness, demon; Thescus, fiery, swift. Gaıouchos, Ogclıus, Ogygcs aallan, the chieftains of the Tutam tribe, Gaiouk* and Oshous

- are reminiscent of the Oguz. Agis, Agamede, Ortaios, Oros, Sol‹os, Aia1‹os, The tour. Itapaneus, Koiıanos, Altaia, Koinia, Yla. There are loads of names.

THE HUNS. — It is only natural that your views on the Huns (see p. 3) cannot be equated with the 'purely Turkic' White Huns, as described by the Turks and the Uighurs.

JASS\'. — Jassy — 'assı, as Hammer points out, is mentioned in the same way as the famous city of Issidon. According to Gılignes, this city was situated near Scıutchava in Eastern Turkestan; Ptolemy and Ammianus mention *Issidon .3cythit'* and *Issidon* Serica, whilst the Easterners speak of Yassy and Yassı-tahan. It is known that 'az' (summer) and 'issy' (issı) mean 'hot' (summer), i.e. they are the same thing; as for 'men' (belt), 'rÎurtin' means 'country',

•l ÎYtıses — Flüzler: We, p. 1N, *9.

*2 Ajax, *Aias* in ancient Greek*:* a hero of the Trojan War in Greek mythology. (Trans.)

•3 Ealchas 1(al khan: in Greek mythology, the seer who received his secrets from Apollo. (trans.)

*A Pythia: A local heroine of the Delphi region, the centre of oracle-giving in ancient Greece. (Trans.)

*5 Patroclus: In Greek mythology, he is Achilles' closest friend. After killing Sisyphus at the Battle of Ilion, he is killed by Hector. Achilles then takes revenge for Hector's death. (Trans.)

'6 (Iashuk: The son and heir of Ögedei, who succeeded Genghis Khan. (Trans.)

world: this name incorporates a very common and well-known suffix used by the people of Iten. Finally, modern Romania, with its cities of Iassy, Soutchova, Rimnik, Bucharest, Iloten, Ardjich, etc., is a miniature version of Turkistan; the former capital of Dacia, the Turkic verb ‘ulan’ (which also appears in the Fereg language) and the concept of ‘to surround, to extract, to squeeze, crush, press and squeeze’—a term derived from the verb ‘to surround’—and the name Sarmaz.egetusa (Sarmates?), which is not to be confused with it.

CH EVELU. The nickname ‘Chevelu’ (pronounced ‘şövölü’, meaning ‘hairy-headed’) appears to be specific to the ‘I’ütk’ tribe, who live exclusively on this side of Imaü* and have a more pronounced Kafl‹as type. Those on the other side have less beards. Indeed, one should not always take the Latin and Greek adjective *‘comattie’* to mean ‘hairy’, because whilst *‘l‹onıo’* in the Scythian language meant ‘hair’ and *‘braids’*, the term ‘lou’ referred to ‘bundles’ – that is, gathered strands or ‘allied tribes’.

’t LATINISATION. — My dear friend, why is it that in Europe, the Roman Church, over the course of the first or three centuries, permitted such extensive Latinisation, whilst in Syria, where the Romans demonstrated such dominance, there was no sense of Latinisation whatsoever? The answer to this can be nothing other than the proximity of the Italian peoples to Europe and the existence of a Turkic environment. To begin with, the Romans, the Etruscans and the Gauls—Cato, known in Turkish as ‘İlyar İlau’, Sertorius. It is indisputable; Caius, derived from Caianiens; Cassius, from Casgat (Itaşgar); llarcus, reminiscent of the hlargus of the I\4aıgiana river in Turkestan; ‘l’ututnnius’, the name of a Turkic hero and the horseman of I ir hanerlun; Posttiiıınıits, a name that does not appear to be derived from the Slavic *post* (subsequent) preposition, but rather bears a strong resemblance to a Turkic-Uralic root and means ‘work’, ‘duty’ or ‘respect’; Caricalla, from the Caule tribe; Caractac, derived from the name Hriton; ?artıs, Tarquin, Co1ptırn›ıs, Gracchus, Caesar and, finally, the ‘Caesars’ of the Asiates (Asians) and the Tetıtons (Teutons)’—whom they always referred to as ‘ûiesnr’ and *‘Ilaiseı*’*—the Turkish equivalent of the Latin ‘caesu’ is ‘/rir!.ser’ — How can names such as ‘keser’ and ‘kesen kişi’ be explained?

•l imaü.— In Eugiinkü, the two ‘iskil’s’ are in the Gölün mountain range. (for)

•2 Tulumnius: op. cit., p. 188, *8.

*3 (Caesar (Latin): originally a title given to emperors from the Semir family following Julius Caesar, but later extended to all Roman emperors, and subsequently to Germanic emperors as well. (Note)

(1) The name ‘Mars-er’, ‘Lars’ or ‘C‹ıiuıtites’—could these names, which are so similar to Turkish, Tutar, ÂIoğo1, Persian, and even, as mentioned, Arabic, be a reference to the claim that the names of ancient and modern dynasties and their rulers derive from them?

This situation is quite common; the mysterious ‘oracle’ given by Octave in the year 27 BC, derived from the terminology of the augurs or the Sibylline Books, and the origins of the world’s first prophecies,
f)ghoıız — Recall Oyız; it may be questioned
.

SANSIiRİTÇE*“. We Easterners believe we are of Indian origin; for Arab traditions support this origin. However, the Ottomans’ literary language—that is, an excessively Turkish one— As we were paralysed by a language formed and developed from Arabic and Persian, there is a preconception against Sutısâritçe—which is itself a developed, literary and refined language, yet serves as evidence *for Prakrit*, the natural and unadorned language of the Sariban people. In order to realise that the castes in the East have always been forced to wear their distinctive attire and that their national identity has been weakened by languages that are difficult to understand, one must be aware of the linguistic conditions of the people. We believe that the roots of the languages of the Zenda*, our Tacils and the Sa’ti*, the ancient Uighurs and, as we shall see below, perhaps even the ancient Greeks, were formed in this way. European languages were also like this during the era of ancient Greek philosophy, and so is the so-called ‘Greek’ international technology that has persisted to this day. In our view, the first task in the field of folklore is to gradually piece together this long history and to investigate whether the Sanskrit words found in Greek, Latin, Spanish and other languages were brought to Europe by the Scythians from both sides of the Danube.

*1 Clertave-i3ctavianus: (27–14 BC) ruled the Roman Republic. Following Caesar’s assassination, his grandson Octavian succeeded him; he adopted the title ‘Aequus’ (a noble rank) for himself and used the name ‘Caesar’. Thereafter, the name ‘Caesar’ ceased to be a family name and became an official title. (Note)

*2 Augustus: Augustus. (en) Auyurrs:

*3 See p. 189, ‘S.

*4 The Books of the Sybil: The oracular writings of the Sybil, a priestess whose sanctuary extended as far as Phrygia in Anatolia. (Trans.)

*5 Sanskrit: The ancient Indo-European language that became the sacred language of that civilisation. (trans.)

•6 Prakrit: The languages used in ancient India, which form the basis of the modern Indo-Aryan languages. Prakrit was spoken in all parts of India from the 5th century BC to the 10th century AD; it remained the language of religious and literary expression alongside Sanskrit. (Trans.)

•7 Zend: Between the 3rd and 10th centuries, *it was the ‘prestige language’* used in the interpretation of the Avesta, the sacred text of Zoroastrianism
, the ‘language of prestige’ was Zend and Pahlavi. (Note)

*8 Notes: In East Turkestan, there is a region known as Bchüra; in Persian, it is called
(Translator’s note)

•9: A range of mountains in Central Asia extending in a north-south direction along the upper reaches of the Syr Darya. (Trans.)

EB€iET.*' – We are very sorry that we have been unable to compare Lbcet with the Uyghur script. However, if the 'Galdaıl*' script, together with those of the Mongols and Manchus, is compared with the Uyghur script, does this not confirm the existence of the earliest Uyghur example? Did the Chinese traveller Tcham-kiao, when he reached the banks of the Oxus (Jaxartes), where the script is written from left to right, not find that more than half of the inhabitants of the Western Turkic cities used it? In any case, the Ottoman administration must take steps to introduce these characters to us without delay. This script, which is an integral part of our national heritage, is already known in Paris, London and St Petersburg. The notion of writing these letters from top to bottom belonged solely to the Eastern Turks and the Chinese, and was never mandatory for those in the West... Thus, our observations concern solely the sounds and their sequence in various alphabets. Through this latter connection, it is easy to conclude that the Abjad is almost identical to the Hebrew alphabet and, to a lesser extent, shares a great deal in common with the Greek and Latin alphabets. As the Arabic alphabet bears very little resemblance to the Ebcet, the fact that the Arabs have continued to treat it as a mystical formula—requiring a commendable recitation before reading—suggests that its most ancient origins are of primary importance. On the other hand, the form reflecting a group of words indicates that the sequence of sounds in the ebcet is not random, but may have had a specific meaning. This is also the view of many Muslim scholars who see a mystical meaning in the 'fall of Âctem'* and its reconciliation with the 'Creation' in the ebcet. I acknowledge my definite inadequacy on this point. As you can see, it consists solely *of the* Arabic word 'Ar'ayin' — meaning 'word' or 'speech'; 'houti' — meaning 'to fall' or 'to reproach'; 'Arnschet' — meaning 'decision'; the word 'belpe', which is more Turkish than Arabic and is interpreted as 'shazi'; and 'abfcûed' ebt:edün, which is a kind of Latin *'ehcedere'* derived from Arabic, meaning 'to move away'. Here, I ask whether we might derive the following meaning from the verse: 'Avoid using bad words; let us learn to write beautifully, and God, who is kind-hearted, will grant you happiness.' Furthermore, if we consider the games our young pupils play with the abjad, making rhymes with a host of Turkish words, it can be said that they too sense that a form of Arabic is at play here. Indeed, the *'tched'* and 'çed' in the abjad may be interpreted as 'reading and understanding'; in Slavic languages, *'tchifnfi',* and in Turkish, *'tclıitir'. tilıitir* (çıtır?), *okoınıak* – to read. That is, the *recitant* (by heart), the Italian 'recitotivo', the Russian *'tch.•rt* x•e *stched'* or stories told using letters,

*1 Ebcet: Bkz. s.203, *1.
*2 Galdan: Bkz. s.182, *3.
*3 Âdem'in düşüşü: Âdem'in Allah'ın cennetinden dünyaya düşüşü, sürgün edilişi. (çn)

Greek *schediazomai*, Turkish *to* write a list or

* I°* to write about sport. For this reason, we may conclude that the abjad's reading and cursive writing, *.safrz karaclıvl, set)'kader nma,* Gıcl‹çe *scıfes gramma, sofes charassö,* contain an element of refinement. Along with this, the Turkish-Arabic hybrid term 'Hadu i fjriens — Tir'li1er?'—which the Arabs did not fully understand—refers to a 'mass' adapted from the Turkish '*kiolemen* - kölemen', and in Hebrew, Greek and Latin alphabets, the letter 'h' in the Turkish-Arabic compound word 'havez' (corresponding to *'vfesis'* in Greek, meaning 'rope') naturally takes the place of the vowel *'e'*; the word 'e/ez' means 'master', *'lord'*. Does it mean 'to invent' or 'inventor' in Turkish, 'r/mi/' in English, *and 'ej"eyrisl‹ö'* in Üreli; or does it suggest that the children who create it are meant to become 'life' or 'teachers'?

Ilouîi, 3'iir1: rather than 'hot t›r def', in the Slüv language, *'hoıtdç'*—meaning 'bad'—could it denote a proper name, or might it threaten those who read it with slavery? Could the word 'Pu'—like *'salıboz'*—be related to Arabic script, or might it be an artificial script of the sort found in the Latin-style 'Iskantjiuv' saga? Or does it imply a claim of ownership (owner) regarding the writings? Finally, is there any similarity between these characters and the sequence of sounds in the Uyghur alphabet? These are precisely the sort of questions that only highly specialised Eastern linguists, such as Djevdet Pasha — or 'Tevdel Pasha' — could shed light on.

THE BULGARIANS. — They are not fools; for events speak for themselves. Apart from a part of Germany, they have encountered the most beautiful regions of the world, but they have never come anywhere near either the Volga or the 'Cimmerian Bosporus'. As for the 'Run', the Turks also call them *'I'oL5ares'* – they are from the Volga region. Finally, the Russian author Sayn Gilferding, rejecting the assumption that the Bulgarians are Slavic, demonstrates their affinity with the 'magical idea' of St Cyril, which the Russians today also regard as their heritage. On the basis of this argument, I propose the following to the Bulgarians:

*J Ephesus: See pp. 235, 736. Eh-ed anJa'tmı. (trans.)

•2 Cevdel Pasha: See pp. 218, *2.

*3 Tlospnore Chichene – Ilimine Bogi: The Kerch-Leriç Strait, where the Azov Sea meets the Black Sea. (fn)

*6 Alexander Fedorovich Gil£erding: (1831–1872) German-born Russian diplomat, historian, traveller and consul; administrator of the Gorioč Monastery in Kosovo.- I brought 15th-century manuscripts and valuable books to Italy: all of them are now in the St Petersburg Library. (Trans.)

1. The rejection of the account by Leon the Deacon, who reported that in 970 the Russian prince Sviatoslav had impaled twenty thousand Bulgarians in Philippopolis*;

2. They should take into account that the first destruction of the Bulgarians by Jean TsirniscLv was carried out by the very same Prince Sviatoslav;

They should recall that, following the second destruction and massacre of the Bulgarians carried out by the Byzantine emperor, the Russians launched a very effective attack in 1016.

Mr Gilferding, whilst noting that the Bulgarians belong to the Turkic-Araliyan race, explains these historical events; at the same time, he also points out that the Bukharans mentioned in the pages of *Ultriski *Vieslnik** may be of Finnish or Trhourle* origin. However, Mr Gilferding could have understood these Turkic characteristics much better; just as he pointed out that the Russian town of Itiev is nothing more than the village of *'Kieu'*; and on the other hand, since it cannot be denied that the early Russian princes Oleg, Igotsr, Jury1, etc., bore Tatar names, this author, I would say, could have conceded that the Turkic-Araliyan dialects might have intermingled, without rejecting the historical fact that the banks of the Volga were continuously under the control of Turkic peoples. Is it acceptable today for a nation to have three dynasties—the first called Doulo (Dulo*), the second Chichman (Şişman) and the third Asena—without being entirely of Turkic origin? We have so far mentioned many Turkish names from the Asena dynasty; as for Chichman's (the 'fat man'), this nickname, which is entirely Turkish in origin, is so widespread in Turkey that we Bulgarians can only laugh at the efforts of those who wish to derive 'Tchoudes-Çudlar' or '64ordva' from it. Indeed, Mr Gijferding is correct in pointing out that the titles of Bulgarian leaders, both domestic and foreign, known as 'Bol', are of Turkish origin; according to him, the terms 'Bollars', 'Bolarlar' and 'Eusso-valak Buiars' – 'Beyazlar' – are derived from this word, and this *'bol' name* (perhaps derived from 'Balkh'),

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Philippopolis: in the south-east of Sofia, Bulgaria, on the Muritsa–Merir rivers; today the city of Plovdiv. (Trans.)

'2 '1"chourte — Çlı4: a term used in some sources to refer to the Lraî or Finnish peoples. (Trans.) "3 Lutev: In the Middle Ages, the city of Kiev was founded by Swedish settlers (Iskanítna) in the region of Luluîntuş. This state, which ruled from the year 880 until the 12th century, is considered the forerunner of Russia, Ukraine and Belarus. (3)

*Doulo-Dulo: A tribe of Ilbat Khan, who settled on the shores of the Azov Sea (Onoguria) and founded the Great Bulgar Khanate (630–660). After the death of Itubrat Ila, Eat Bayan remained in Onoguria, whilst his brother Aspa, the leader of the Khazars, led a section of the Dulos as far as the Danube delta. (Note)

Dê‹:ć'bal, l4yzubul, Terbel, Sursubul, the Tribal1i's and the Tatbel1î's, like the Tyricn.s – the Tir'li colonies – in Africa. **It** describes their khans. Whether this people is known as the V‹ilgart or the Bulgares, they are ultimately Turkic. It is known that the sons of the B1gai rulers bore the Turkic title 'tarkhan', whilst other regional leaders were referred to as 'corriirn' and *'kulutcrrkhon*'. In the year 923, we see that King Simeon sent an army under the command of a khan—a khagan—against Constantinople; Sayin Gilferding identifies this as *'khalan' and 'kavkan'*; these terms mean 'war commander'. Let us note that, just as was customary before the Tatar khans and the old Turkish pashas, there were also 'oundjouf‹s'—bearers of the ti‹incuk or ‹itkuyru%u—before the Vulgar kings and their leaders. It follows, then, that there can be no doubt regarding the Turanism of the Bulgars and their close ties with the Avars, particularly the Cavaies and Liavails. Moreover, there are no known Bulgar heroes from the period prior to the adoption of Christianity, whilst those from much later were exclusively Turkic. Thus, according to the Sluv script, the known kings and heroes are:

Irnik, great; Dlinik, small; Court, hurt; Sevar, charming, say,•in; Terbel; Salan, bold; Sursubul, leader of the herds? Itt:h huI, sai‹iy içi iin‹Jeri; Kormisoch. Itormisch and Kroum, great; Borila-kan, Vt•reni-alem, the distributor of the two worlds; Goralein, the one who sees the world; Basian, Djigat, Babtiun, 'l"elegur, Kictchkar, Itavkan, Otimourtagh, the clan of happiness; Cotragus, Coti agi or the chief of the Ci«1urqui(?) clan. Another name given to the Bulgars: Tvir ('lavr'), Gozdun, the eye of the world; Marmaì, Krakar, Sygiitch, Deli-ian. Aluschian, Alogobotour (Alusch bahíirloiir?), Tokt, the Tohattern who resembled many Tocatmich Tatars; Isprrich, the spirit of fire; €iavri, Asena and many Chichman — Gaian, who brought the Bui‹iri Başaii, the khan of the Şişman and Avars.

Furthermore, let us note that, from the time of the Goths and the Iluns, Moesia, Thrace and Macedonia were gradually populated by the peaceful migration of Slavic peoples, and that the Thracian dialects had disappeared from the rural regions long before the Bulgarians settled in these areas. What is so surprising about the fact that the Bulgarian conquerors, as one of the many peoples, alongside the Sieverians*, the Kumail and a section of the Khazars, were Slavicised through the Cyril–Methodius Bible?

*1 Sieverien'ler: Bkz. s.46, *4.

BOLIS64E – BOLISM. – ‘bol’ means ‘abundant’, ‘large’, ‘rich’ or ‘sufficient’. To leave the ancient concept of ‘bolism’—which Mr Gilferding describes as both sacred and heretical—to the Turks, in opposition to the Persian term *‘bala’* (high), would, to a certain extent, require accepting the Asian traditions that transcend the primitive and general ignorance of the Turkic peoples. It is true that these traditions have been accepted to a very limited extent by the Turks in question; these Turks appear to have fully embraced the sacred Arab classification of social classes, as practised by the Arabs, *Adjem,* Persians or Iranians

.4syaldar, do not appear to have fully accepted the sacred Arab classification. However, as the term ‘Adjem’, which denotes all non-Arab peoples, is entirely foreign in meaning, the Turks are justified in abandoning it in their historical context. Let there be no doubt that the language of the ancient Turks is an inexhaustible source of words denoting power! Thus, the Tatar word *‘khakan’* — ‘hakan’, meaning ‘ruler’ — is also a symbol of justice in Arabic; and the Arabic ‘Malek’ and ‘Malik’ are, in the same way, words meaning ‘ruler’ in Turkish. ‘Basileus’, *‘5ochi’* – head, ‘hochli’ – head, *‘hachili’* – head; these denote the ‘Turkic’ elements. The ‘Turkic’ terms ‘fourun’ – Turan and ‘tnrkhrzn’ – Tarkari; Byron

— is the equivalent of the Tyrian and Greco-Etruscan word ‘lygran’. Given that the name of the Gaulish O’Brien clan is accepted to mean ‘nobles’, the words ‘imperium’, ‘imperator’ and ‘empereur’ (French for ‘emperor’) can be nothing other than a derivation from ‘en herr er’ — ‘the foremost one’. ‘Rex’, ‘regina’, ‘roi’ (pronounced ‘rita’, meaning ‘king’) may have derived from the Turkic-Polish *rt•i* — *rey* (Turkish *oy*, *yiinctim*); for in Turkish, *reidji* and *reyci* mean ‘leader’, ‘chief’, ‘governor’ or ‘helmsman’. Iloams and Ilans, emperors and many Chinese dynasties, are the same as the Turkic khans, princes and rulers. The Latin ‘Comes’, the Turkish ‘komclıy’ (neighbour), ‘Consus*’ (god of counsel), ‘Rulg•ır *Konsadzmk’* – ‘consul’ and ‘conseil’ (pronounced ‘konsili’, council) It appears to be derived from *1on* (placed) and *seifeınek* — to speak or **koııouchmak** — to converse (to think, to discuss); the words *comıe* (count), **kont*, *komim* and *kum** denote the leader of a tribe or clan; **kune*, .•un,* sun, the term of authority; kunp•, ‘king’ in Chinese: König (König) in German; *kr›ntık,* ‘set’, ‘working’, ‘guest’; konal‹, ‘structure’, ‘centre of authority’; knez, ‘konycfı’ in Russian – konış(?), which seems to stem from the same root. Princeps, prince, prinz. It bears a strong resemblance to *the* Turkish *‘bitinâji’* — ‘bıiıtıcı’; the Latin ‘caruÎe’, the Slavic ‘f‹ruf’, ‘ûrnf’, and the Turkish ‘kurul’, ‘senato’, and ‘soylu’ are synonymous. ‘Boiar’ is naturally derived from ‘boi’. In Turkish, ‘bîiyüklük’ (greatness). ‘Ataman’ is formed from the Turko-Aranian ‘Atn’, meaning ‘father’. ‘Gentleman’ (pronounced ‘centlmen’, ‘bey’ or ‘fendi’) derives from *‘djins’* and ‘iris’, from ‘irl’i’;

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*1 Consus: Roma'nın en eski tanrılarından, danışman tanrı, tarım tanrısı. (çn)

noble (pronounced ‘nobl’, meaning ‘noble’), a Turkic-Slavic loanword; a term not commonly used in our language; sênat (pronounced ‘sena’, meaning ‘elder’), syn-fi, an elderly man. Efetios, derived from ‘Efe’, the head of the clan; dominus (efencti), derived from ‘domus fev’, similar to *the* Turkish *word* ‘*drink*’. Curateur (pronounced ‘kürutür’, meaning ‘guardian’), from ‘krator’, derived from ‘koratntnf‹’, meaning ‘to treat’. ‘fćconomc’, from the Tatar ‘oiI‹ounom’, meaning ‘to manage’; ‘Eti iis1‹çe 1.orunirni’, ‘Olougman’ (Arabic ‘Lokman’?) and ‘son oliir‹ik’, all ‘cours’ (French, pronounced ‘kur’, ‘rnahkernelcr’), *‘caries’* (Latin for ‘court’), ‘aulea’ (Latin for ‘salon’), ‘Hot’ (German for ‘palace, courtyard’), ‘dniie’ (Claire, Persian for ‘house’), Japanese and Arabic, and in Slavic languages *‘d’ or* ‘nihkem’, etc.—all of these have their phonetic equivalents in Turkish.

KIATYBS — ltÂTİ PLF-R. The Ottoman civil service has never had any difficulty in attracting distinguished individuals through its refinement and competence. They have always risen to the challenge amidst countless difficulties, implementing the programmes laid down by the sovereign will; the view that those who governed us were inadequate, and that their actions today are insufficient, naturally relates to the system rather than their personal qualities. From the Europeans’ perspective, it is difficult to grasp the gruelling work and the immense effort required to become a competent scholar. It takes twenty years of arduous study just to learn Arabic, Persian and Turkish; and a further period is required to gain a grasp of the various customs and administrative procedures. It requires a long period of practical application. In short, one must possess the ability to learn French, the complex principles of political economy, European laws and their application, the study of the fundamental principles of donor society, and the essentials of modern life. How can we expect all our civil servants to be ready at all times to meet the country’s needs, or for them all to be of the same calibre? When there are extraordinary talents in other fields, can people be blamed for overlooking the necessary concepts of this or that region, especially if the most capable and willing of our people are being sidelined whilst regular channels of information flow are under development? Undoubtedly, if our officials had prioritised ensuring compliance with the necessary requirements arising from the reconstruction, the task of rebuilding their homeland and making it stronger would have fallen to them.

FINNO àtONGOUS / FÎN-à4OĞOLLAR. Your neighbours persist in taking pity on the long, agonising struggle *of the sick* and in denouncing the various forms of oppression and the corruption of the officials. In
In ‘I’ür1iiye’, for example, a postmaster and a civil servant

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• I llasta Adam: The Ottoman Empire. (p.

when he took the reins of the administration, this became a matter of ministerial evaluation and an interesting subject of discussion, and he always assumed that he would be able to resolve the issue... Praise be to God, this work is purely ethnological and constitutes a distorted description of a national affliction, a treatment conducted in a language largely inaccessible to the patients. I shall prove that the Germanic people, as they are, possess a civilisation dating back some five thousand years, that they have demonstrated their vitality through the creation of the greatest empires, and that we must show respect for their fundamental genetic core.

THE GREEKS AND THE ROMANS

EH

Before taking a final look at the languages of the Greeks and Romans, let us try to free ourselves from the myths that are often used to romanticise the cradle of these nations.

It is generally assumed that there was a distinction amongst the barbarians between the Greeks and the Pelasgians — vaguely referred to as the 'Pelusgians'. Among these, the Dardanians, Macedonians, Trojans, Phrygians, Clenotrians, 'Frakla', Xarians, Siculians, etc., may be counted. The likelihood of this unity is quite high; nevertheless, it is surprising that, whilst the Hellenic language, over the course of a few centuries, was influenced by the style of philosophy and trade in the East and Italy, neither the Hellenisation and victories of the Greeks, nor those of the Seleucids*, the Lagids*, Lysimachus and Pyrrhus*, nor the Romans' love of Hellenism and the Eastern Empire's

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*1 Sicules — the Siculi: the earliest inhabitants of the island of Sicily, from whom the island takes its name. (Trans.)

*2 Telemachus: The empire that ruled Syria and the East after Alexander the Great. (Trans.)

*3 Ptolemies: The Ptolemaic dynasty that ruled Syria after Alexander the Great. (Translator's note)

*4 Lysimachus: The general who ruled Thrace and Western Anatolia after Alexander the Great. (trans.)

*S Pîrus: (318–272 BC) The Greek king who destroyed his entire army in an attempt to defeat Phoma. (Trans.)

a long-standing presence. The exarch of Trebizond* and, finally, the Greek and Orthodox communities in Italy, Sicily, Macedonia, Thrace, Illyria, Phrygia and the Ionian
Greco-Pelasgian language in Italy...

The Greeks, in accordance with ancient traditions, trace their origins to Hellene, son of Deucalion (in Greek, 'God's ship'). Deucalion brought Dorus, Pholus, Lou and Phiceus into the world in the 16th century BC. Within this lineage, the name Gouryk—which lacks the most essential element—bears a striking resemblance to a Slavic genealogy linked to the Sarmatians! The four sons: Leqıe, Tcfıüque, ftusse! and Rlr›rave—without any mention of Sclavon.

According to tradition, the giant Kalion came from Ktyze to Phtiotide (the small Lamia valley); this possibility seems quite implausible, provided that, in one way or another, the Egyptian king Belus was married to a 'Nûreide' from the Tauroisliit,and from her was born Danaüs, King of Argos; even more fitting would be that their children—*Anchor*, Aridrius, Enfirios, Arirros or, the fairest of all, the Touro-Aranians be born.

Greek historians painted a grim picture, claiming that before the Pelasgians submitted to the Hellenic conquerors, they lived like wild beasts, taking whatever they could get their hands on; whereas the Pelasgians *who* founded Sicyon and Argos were not savages; to build so many cities—most of which were fortified and of colossal dimensions—they would have required machinery, tools, artificial means of transport and at least some knowledge of geometry. It therefore seems plausible that the Polasgla's migration to Iraq may have been
to escape the Persians, who were preoccupied with their own internal strife and the enforcement of their edicts.

The existence of a civilisation even more advanced than ours is, admittedly, a mere assumption, though it is based on very natural reasons. Human society and its developments are by no means immune to wars, which are sometimes regarded as divine punishment. Whether ancient or modern, all
'aubans'—'obans'—have merely invented methods of killing on a small scale

*Exarch: a military administration established in Africa by Emperor Justinian (539–602); particularly the military administration of the late Roman Empire, governed by the exarch (exarch-bishop) military 'administration'; in particular, Ravenna (on the Adriatic coast), which served as the capital of the late Roman Empire and was governed by an exarch (governor-bishop), comprising ten provinces. (Trans.)

•2 Phthiotide – Phthiolis: A region in central Greece, of which Lamia is the capital. (trans.)

•3 Nereids: Underwater nymphs in Greek mythology who aid sailors. (trans.)

*A 5in:one .Sisiynn: On the Peloponnese peninsula, on the shores of the Gulf of Corinth, it is renowned as one of the oldest Greek cities. (trans.)

They had done so; but in order to arm the god Mars, it was necessary to find a Tubalcain, a Vulcain, a Hephaestus, and a £/è-t/sta(' as zoiumii. Before the invention of the 'phalanxes' and the diagonal formation, one must assume that several thousand years were required to invent the art of casting the plough and the sickle in order to form the phalanxes.

Virgil says, "I heard neither the war trumpet nor the clanging of swords upon the anvil."

It took a great deal of time to study the various types of flax and linen, to master the art of soaking, scouring and spinning them;

It took a great deal of time to study flax and linen, and to master the art of soaking, scutching and spinning them; Afterwards, they invented the craft of weaving cloth, used it to clothe their warriors, and finally to make sails for trading ships, and later for piracy; but let us now turn to the Dev-kalion and the generations that followed.

A hundred and fifty years after Dev-kali's settlement in Phtiotide, the Hellenes had already established themselves throughout Greece, alongside the Pelasgians, the Bélides — the Belids, the C"adniiens — the Eaćmiyens, and the Cćcropicns — the Sekropians or Syro-Egyptians / Syrians.Vizirs— had established themselves throughout Greece, and two hundred and fifty years later, around 190 BC, they founded colonies in the homeland of the Dinyans.

(1) £)e. sir, elder brother, master of the household; a title widely used amongst the Zeybeks in Ionia, near Ephesus (?), and in Phrygia; it is also used in the same sense amongst the Turks; indeed, the same term appears to have been known in ancient Greek as well. *The* Turkish *word 'Efé'* appears to derive from 'cv'd', meaning 'home', 'family', 'hearth'; from this, the Greek *'rfehos'* (houses) is derived, as well as 'er-gen' (having reached adolescence); *'efrstios' refers to* the guardian of the home, the 'Aenates' deities. On the other hand, the Turkish 'Zé', corresponding to 'Efendi', has come to mean 'Elć' in the sense of a learned, knowledgeable, skilled, and educated man; from this derive *the* Greek *'c/eyfiskó' (*to invent*)* and 'e/ereion' (senate, court, etc.). The Lyric title 'Ust‹i', which naturally brings to mind the goddess Vestrt, refers to a master or teacher in *any* art or trade, whether male or female. We know that the Chinese referred to them as 'Tiiikleri I‹i1tünisemeşle', meaning 'blacksmiths' (de fàuignes). This evidence is sufficient to Turkify *Olguc's Volr.ain* or F.fë-Usta; however, 'fi'r-usta' — the term 'master' — is used only in Iyoliya, whilst in the rest of Turkey and Turkistan, it denotes a 'master' or 'craftsman'.

*i Phalange, Phalanx, Phalanxes: A military formation consisting of spearmen, originating in the 3rd millennium BC; these units were later adopted by the Greek and Macedonian armies. The soldiers would clasp their right hands and press them tightly against their torso and elbows,
and pressed tightly against their torso and elbows, they would charge the enemy ranks. In this manner, they formed a long,
spears, with the formation resembling the fingers of one hand, this battle formation was called a phalanx. The word 'phalanx' derives from the Latin terms for 'finger' and 'thumb'. As the formation covered the side of the body, each soldier had to press closely against the soldier on his right to ensure his own safety. For this reason, the phalanx ranks would tilt slightly to the right (or left) whilst advancing. (See I

They multiplied to the point where they could settle; they spread to the Aegean islands, Ionia, Hattusa, Lydian, Phrygia, Sicily, Oenotria, etc. However, critical historians had previously written that the Dorians had no common ancestry with the Hellenes; because, by the time of their so-called ancestors, the Dorians had already become quite powerful through their alliances with the Aetolians, and in 1190 they conquered Greece by defeating the Ionians, not the Peloponnesians. Indeed, rather than consolidating the Phocaeans' conquests in Greece, it seems plausible that they must have subsequently dispersed into 'Asia Minor' and all the other regions where the Doric dialect was spoken.

Even historical research is paralysed by the Hellenes' madness in attributing everything to themselves. In Herodotus's time, there was mention of the Lyrians—a people numbering one million—from Tyrrènes in Italy; it is no exaggeration to suggest that they were a colony of the Lydians of Mysia; and if you were to ask about the origin of the Lydians, you would learn that they were a colony of the Ionians; and they, of course, were a Greek colony that had settled in the Peloponnese. Here, in short, is a proliferation that exceeds all reasonable limits. The story of their settlement in Latium predates even Romulus: a city was founded on the Palatine Hill, and its king was Arradien Evandre — 'Evander of Arcadia'*. Furthermore, it was Heicule, Irikol – the 'Great Branch' (a major branch!) – who slew Cacus, the benefactor of the Aventine*". It would seem, then, that Cacus was a most wicked man, for ever since his time, the Turks have named their children after him: *Kaka,* Iötü, Grelçe Ka/‹os.

As for Big Arm, it is perhaps significant that Varon mentions four heroes in his account; for under this name, Hemmer lists Surive's Baal*, the Tyrian Melart*, the Uisirli Djorn*, and the Lydian

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*I was there: in the heart of the Nisian region. In the Thessalian plain, amidst the rows of vineyards, at an altitude of 2ls2 metres. (trans.)

•2. Region: The land of the Dorians: Ancient Theda, a small, sparsely populated region in the north-western corner of the Karya region in Anatolia. (In Aytica, it is also known as 'Thessaly'. In the G fi'sir, there is a small region by that name.) (Trans.)

*3. Arcadian Exznd*e – Evander of Arcadia: In Greek mythology, Evander, King of Arcadia, a region on the Peloponnese peninsula

is the king of A. kadşa'rim. (fţn)

* i Aventin Aventino: The name of the southernmost of Rome's seven hills. (en).

*Sacus: In Roman mythology, the son of Vulcan who stole Hercules' cattle; a half-human, half-god. He lived on a hill on the Aventine. (Trans.)

”6 haal: In Syria. The city of Paim.ra (Tadraur), 213 len› XD'suitclat‹i of Şafn, is famous for its temple. The remaining temple, dating from 4.9, was dedicated to the Lord of the Heavens (Baelshamin) and the God of the Fields, Baal (Oel). ((n)

•7 Melkart: The patron god of the city of Ayr. In the Aramaic language, his name means 'mighty king' and was the god of *the* wealthy and sailors. (çn)

“6 D)orn: In Egyptian mythology, a being resembling the god who protects Egypt with Osiris's power and Isis's wisdom (cf.

He has identified figures such as Candaule*, Ogrhios of Gaul*, Rama of India*, etc., with this being."

'Do the Romans need a king to civilise them and prepare them for war?' asked the bewildered Bacchiades; 'The answer is yes,' replied the young son of Koriri l'liümarate. Fleeing the tyranny of Cypselos, he takes refuge in 'L'arcJuinies', and from there proceeds to Rome, intending to settle there under the rule of the Elder Tarquin. Yet all these tales are nothing compared to the other fabrications of Greek history. The ruins of the famous city of Sybaris in southern Italy, which even today stretch for seven miles**, are still visible. It was an Lydian** who founded it as early as 725 BC and, apparently, gave the name Sybaris to the region of Syria. At its height, over the course of its 27-year existence, it came to rule over seven provinces and sixteen cities; yet, despite its power and wealth, it grew complacent and indulged in extravagance (all this within a period of just 15 years!). For this reason, the horrified Eurotoniates — the Eurotoniates*, in order to serve as a lesson to all Sybarites, razed the city to the ground in 510 BC; however, in 444 BC, the Athenians built a new city near the ruins of the old one, and the temple at Olympos dedicated to which god In his honour, the name Thurium was bestowed.

The same applies to the Oenotrians, who gave Italy its name, Oenotria. These were the first Tuies — the Turi; yet, if one considers the situation of the Oenotrians who later settled in the south of Italy, they appear to have been the original inhabitants of these lands. However, as regards the connections, according to the sources, .4rcadie — Arladians — Oenotnis, the youngest (and, according to tradition, the female) son of Licaon, settled in southern Italy in 710 BC and gave his name to that region. These are undoubtedly events recorded in the 'Litiotide' for a period some thirteen centuries before Herodotus and a century before the arrival of the mythical giant Külion.

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*1 CandsJle Eandaules: Also known as Sadyattes, in Lydia in the 2nd century BC. A member of the Heraclids (a dynasty descended from the son of Heracles). A semi-Greek. Because she secretly revealed her identity to the young Gyges, she was killed by the

‹ •• ›s*s' was killed, and Gyges succeeded to the throne of the Mnemnades dynasty. (Çn)

"2 Ugntios – Oçine: In the tale of Kell Gatiîe, there is love and beauty! The god of light. (trans.)

*ŝ° Name: A hero in the Indian epic Ramayana, dating from around 1000 BC. (trans.)

**I Mil: A Roman unit of measurement equivalent to 1,000 paces (approximately 1,400 m). (trans.)

*S Iccrieri Lo1‹riș'en: The city of Locri, situated at the southernmost tip of Italy. (fn)

*6 Crotone-Locride: The region between Sybaris and Locri in southern Italy. (Trans.)

Nevertheless, although the Cyclopes**—who built the walls of Syracuse in Greece—and the Sicules, together with the Oenotrians, were considered the original inhabitants of southern Europe, this fact does not prevent the Hellenes' descendants from claiming that they were the majority in Sicily.in Sicily.

Similarly, in 755 BC, Syracuse' or Syracus (syrn — row: series, circle; qu*ef — i;ü2el: pleasant; *kou••ou* — lamb, flock; jo*. — eye, gaze; this Turkish name also evokes interpretations beginning with zatel4) from Koıint'li ‹\rnhiastaı would have been founded by the Cretans. Taranto, one of the world's oldest cities, would have been founded by the Cretans, and — 'Aretia' in Sas'ua, Touromenium in Sicily, Vulturne (Tutnes – the courtyard of the Turnes), Sinturnes (the Turnes), Curne or Cumes (the town or fort of Cornmune) and Capoue (gate, stronghold). These cities represented the zenith of civilisation. The Peloponnesians, in particular, were directing their attention towards them; the size of many of these cities had extended far beyond their so-called surroundings; Aigos, for instance. (The city's layout, with its hundred-sided 'Wigus', was reminiscent of the Peloponnesians' architecture), Miletus, meaning 'nation' in Turkish, Tiryns and Corinth, where 'korrıınuk' and '*kotüyrmuk'* (to build) are akin to *the* Latin '*condere' (*to build); thus, 'Tiryns' may derive from the meaning of 'building'.

But leaving the naming aside,to be able to found cities such as Capua, Tarentum, Sybaris and Syracuse, one would need either ten times the wealth of Tyr and Itartaca, or a wealth equal to that of the Romans, or a population that was both very industrious and very numerous. Yet it is well known that wealth was very limited in the Greek city-states, and as for the law, one must remember that it was not until 590 BC that the Athenians became familiar with Solon's** laws, and that in 509 BC the Pisistratids* were expelled from the city. Despite this, and despite the civil wars, if Attica experienced a few brilliant periods and the ancient city of

*1 Sicyon — Sicyon: Eliz., p. 2M, *n.*

*2 Cyclopes: a race of one-eyed giants, first mentioned in Greek mythology and later in Roman mythology.

*3 Sicules: see p. 7.3, •ı.

(1) The ancient name of Syracuse, 'Firlygie', refers to a thing in the centre of *Türkre…', and the name of the Slavic city 'Acfıroditıcı' came from the sanctuary of Aphrodite.

•6 Solon: (c. 640–559 BC), a statesman and legislator. He is regarded as having laid the foundations of Athenian democracy through his reforms (the Solonian Constitution). (Note)

*.5 Pisistraties: 'In the year VÎi 36ı, the two sons of Pisistratus—who had proclaimed himself tyrant and was to capture Ai‹ıopolü—namely Hippias and Hipparchus (who were killed in 514), continued the tyranny as Pisistratids.' In the year 360, at the instigation of the Spartans, Hippias was sent into exile. (Note)

Although it produced an Aristides* and many brilliant writers who recorded its history, this glorious era, which culminated in the Battle of Chlormoe in 338, lasted only 171 years, after which it lost its independence.

It is true that, according to Greek historians, the people of this city-state did not lose their courage even after this defeat: in their view, it was the Hellenes who ensured the victory of 'Alexander the Great' (under the leadership of Ouloug or DuLoudj-under). It was not ruled out that he might have been descended from Iricol; nor was any of his descendants, in any case, a Helen.

Despite this new independence, which was seized by force, what do we look like a hundred years on? "Athens, says Mr Duyu, had no other force apart from three unarmed ships, and against Lycuiyue's* 9,000 Spartans, I would say 600, though 700 is the figure recorded in history." Yet at that time, Greece had not yet surrendered to the Persians and was almost on the verge of war with Macedonia; it governed itself as it saw fit. What conclusion can be drawn from this? Nothing; with similar human and maritime resources, one must acknowledge that only the Thracian Orali*•, with the enchanting sound of his lyre, could have brought all these cities to life, and that with his voice he could have moved stones from their places and brought to life the magnificent masterpieces of ancient architecture. Nevertheless, one must acknowledge the creativity and physical strength of the Tyrrhenian Pelasgians in Europe and Asia Minor. It is more feasible to undertake the construction project of a small town in a place such as Calpe*Sthan to take over a pre-existing town, as was the case in Tybae—in the land of the Illyrians. (Anab. 5.5); finally, one must believe Xenophon*, who states that the Greek colonies were constantly at odds with the barbarians in foreign cities due to legal disputes and mutual hostilities.

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*1 Aristide: (530 BC–AGfi) Aristide, known as 'the Just', was a statesman from Attica. (trans.)

•2 Chûonöe Keronie: A village in Greece, situated in the north-west of Thebes. In 338 BC, Philip II of Macedon's army routed the combined forces of Thebes and Athens here. (Trans.)

*3 L curgue: The first of the Spartan's legendary deeds. (Translator's note)

•Atorphe: In Greek mythology, the son of Oeagre, who, whilst in a trance, mated with a wild beast; he was lifeless, yet his limbs moved of their own accord. (Note)

*5 Calpe: The name of the promontory and rock overlooking the Strait of Gibraltar. After Tanq bin Ziyad defeated the Visigoths in 711 and conquered Spain, the mountain came to be known as 'Hilgo Fındı'. The rock began to be referred to by the name 'Cet›el'. (Trans.)

*6 Xenophon: See pp. 68, 69–

Undoubtedly, Europe is very fond of ancient literary works, but it fails to recognise their imagination in Greltle's prolific output. Nevertheless, the claim that the 'Nilhedonians' were Greek simply because their lyrical poetry was written in a civilised language is utterly preposterous; as evidenced by numerous historical indications (such as the story of a Macedonian general who did not know Greek), it is sufficient to observe our modern Besques — our Besques, the Ahriens — our Arians, our Pumuks, etc. — are sufficient to realise this. Furthermore, scholars have also approached the Hellenic characteristics of the Latin peoples with prejudice, They have also adopted a prejudiced approach to the cultural achievements of the Latin peoples; indeed, they take pleasure in equating the civilisation of Italy with that of the Romans. These conquerors of the world were, however, merely the ruthless imitators of the Etruscans, and since they found two thousand statues and other works of art in a single Etruscan settlement, they had no need for art. Italy seems to have existed before the Peloponnese; its gods were not Egyptian gods like those of the Hellenes, but Etruscan gods. Eumalpe had transformed them into those of Typhlos; and Jupiter, the god of the world and of the Etruscans—

The seller, Jnptyr — Yaptır; this meant '*to have done*', 'to have it done', 'to order', 'to make sure it is done', or 'to create'. He sought to curb the arrogance of the Romans, exposing their folly, and, by the Battle of Pydna against the Macedonians, prevented their triumph

. Indeed, the influence exerted on the customs of the conquerors through literature, philosophy and sacred texts was formed later; if the Greeks were settled in certain districts of Syracuse and Paestum, etc.and if the Greek language, literature and the language of commerce were prevalent in southern Italy, and indeed if this part of Italy bore the vague name of 'Gran‹te-Gr‹'cc•' / 'Greater Greece', this name is so vague that one must even doubt whether it accurately describes the Hellenes.

Indeed, Greece, Macedonia, Thrace and Asia Minor remain virtually the same as they were nearly three thousand years ago. It is true that these lands have remained under foreign rule for centuries, but one must not exaggerate or slander a generous people: neither the sword of the Crusaders nor that of the Ottomans has ever swept through the people of these lands. On the contrary, thanks to the Ottoman West and Phanar, Greece gathered a population not under Comnenian rule in the Peloponnese and Rumelia; the Greek race, which had been almost entirely assimilated, was enriched by the Slavs of Morea and Epirus.

*1 The Battle of Psh: the war that ended with the Roman victory at Lesin against the Macedonians on 22 June 168. Sources also mention that there was a lunar eclipse the night before. (Trans.)

*2 Morea: The name given to the Peloponnese from the Middle Ages until the 19th century. (Trans.)

So, where is modern Greece? Is it in Sparta or Athens? No, the real Greece is in Constantinople, Alexandria, Izmir, Tarsus, Manchester and Syria; it is, as it were, a commercial transit point. However, the Greeks who have settled there do not venture into the rural areas surrounding these cities; they do not build the palaces and mosques of Constantinople and Egypt; they have no love for agriculture or aesthetics; and they do not rack their brains to invent the sixth order of architecture*. All this is quite natural; the Greeks no longer have their gods, whilst the Turkish Bulgarians are very inventive in shaping and directing their creativity; the beautiful lights of the gods and the radiant Ganinaütles— Ganirflt'le£i*'—and the beautiful days have been left behind, when the Trojans fell not to prevent the abduction of a single maiden, but to witness the abduction of thousands. At that time, Tyre was also sending many captives to Babylon and Israel. Everywhere, the Helots — the Helot people* — were required to exchange captives as part of the terms of their alliance; thus, a highly diverse community did not emerge, and the Mediterranean, Tyre, Carthage, .Sira], Yıunaıiistarı, the Aegean Islands, Cilicia-Phrygia**, Larente, Ionia, 'l'arnconnaise, Ilirja and hlassilia*' (including the region of Hartuca), were teeming with merchants. Which language could have been spoken in this commercial network? However, to be precise, the languages of the Tyrrians, the Taurini, the Tounioni, the 'Laaconnais' and the Taures, and especially—as a point of departure—the Touranic language of the Gourvk's, the Igours — the Igurs, the Augures — the Ogurs, the Ligures — the Ligurians, and the Quirites — the Cretans*•. Along with this, in very, very ancient times (before the invention of tomorrow), along the coastal regions of Asia Minor, Tyre and Crete, etc., a language seems to have emerged through an uneven intermingling of Turkic, Arabic and Slavic elements, shaped by civilisation and trade; these later, may have, within a short period, evolved into distinct languages under the influence of the literature and civilisation of the Ionian cities of Asia Minor—namely Homeros, Hesiod, Thales and Anaximander—and it is conceivable that these, in turn, may have formed the basis of the Greek and Hellenic languages.

'1. The sixth order: Doric, Ionic, Corinthian and Tuscan in antiquity. The name "Composite" refers to the five orders combined. (trans.)

*2 Ganimede — Cranimed: See p. 230. *2.

*3 Hylotes – Hylotes: A term used by the Spartans to refer to those who were not free citizens but were bound to the land. (Trans.)

• Cilicia — Itilıkya: See p. 188, *9.

"S £lassil ta . The Antillean name for Marseille (in the Iʇiartata language). (Trans.)

*6 Quirites: The ancient residents of Rome. (Trans.)

Here is the evidence supporting this claim.

The peoples of the East—the Macedonians or the Eginens—did not like the language of the Pelasgians, who, like the ancient Hellenes, were more or less related to the Mytileneans *(heraheï'äen,* in Turkish: 'a family of the same ancestor'); just as the Ottomans did not like the Turks and their language. For several centuries, the Ottomans had developed a language unique to themselves, based on the rich vocabulary of Turkish and comprising an elegant and melodious blend of Arabic and Persian; none of the modern Pelasgian Turks can understand this language. Yet this artificial language, despite many distinguished writers, never became dominant; on the contrary, the language of the less-educated Pelasgians prevailed, from Bosnia to the depths of Mesopotamia. The most celebrated poets were 'Abdul-Raki*' and the Ghazalis' '\rêtin'i*', Ghazali. They were condemned to the ingratitude of using the sacred Semitic scriptures.

Nevertheless, the Seljuks and the Ottomans, for a thousand years,
Had they not been Muslims beforehand, these conquerors—under the lasting influence of civilisation and humanity—might well have adopted the faith whilst continuing to use Arabic and Persian. Just as there were scholars who argued that Osman's noble lineage was nothing other than that of Prince Lean Commène, who had once sought refuge with the Seljuks, this new Empire of the Seljuks would have had at least thirty million Greeks who understood Greek. Indeed, they would have advanced as far as Sannaklai, set up camp before Diu* x'e l'cbriz, and flown their banners triumphantly across the Mediterranean, penetrating deep into the Kipchak lands of Nahidjüvan – Nahcivan and Lilaya, as far as Simmering, and

"1. Zülbalî Dâki: (1Sa6-1600) Born in Istanbul. A scholar of Lebanese literature. Asif Anlt Blahmut Abdülbâli'ci. He served as a qadi and kazasker in the 30th division. 'Sarah' has always been regarded as a figure of simplicity. In particular, she was associated with Sultan Selim I; later, during the reigns of Selim II and Murad III, she continued to enjoy great respect and attention from both the court and the people. Before her death, she began to be referred to as 'Sulta-nüṣ'ş uära™', meaning 'the Sultan of the Poets'. (f)

*2 Pierre Arétin (1492–1566), an Italian writer and master of satire, was living in Rome when he fell victim to an assassination attempt; he then fled to Venice, the Pope's largest city, and lived there until his death. His satirical works include *The Princes' Blood*. (Trans.)

*3 Cîhazali – Înam fi*izól i: (1061) Born in the city of Fus in Iran, Islà ni AlilTli, filO-philosopher and Sufi. In the year 109i, he was sent to Ba by Nizamülinülk, the vizier of Velikṣa fi' – 4. He was appointed Chief Mufti of the Madrasah of Nizami. (Source)

*ñ Din: A town in the state of Gujarat, India. In 1509, during the Battle of Din, the Ottoman, Egyptian and Venetian fleets, in alliance with the Sultans of Gujarat, fought against the Portuguese. ((n)

*5 Senimering: A pass in the Austrian Alps, at an altitude of 965 metres, connecting the limestone Alps with the Sillia,
at an altitude of 96S m. (Trans.)

It could be argued that it was the Greeks who drove their herds as far as the Styrian mountain ranges across the entire region.

What conclusion can be drawn from this example? The Helenic language. Once upon a time, it was much like Ottoman Turkish, which had risen to prominence amongst the Turkish Pelasgians; but for a variety of reasons, it was adopted and permanently accepted by various tribes settled in the harbours of the Aegean islands, along the Ionian Sea, and even in Greece. To understand this, let us examine the structure of the Crel‹ language: whilst a comparison between Greek and Turkish is almost impossible, given that a thousand years have passed since these languages diverged, if terms with similar meanings have,and even if the examples below lead our opponents to engage in a battle of details, the phenomenon of similarity is both widespread and striking. For this reason, I hope the reader will bear in mind that some Greek word interpretations and certain errors are unavoidable when making comparisons. Indeed, the prevailing approach to adaptation has always recognised the natural richness of the Turkish language; consequently, the literal and literalised forms of terms borrowed from one language or another are very rarely encountered. For this reason, it was not to be tolerated that the shortcomings, which had arisen unintentionally, should remain in the new riches of this language.

Our examples will be limited to words beginning with the letter 'I' in the French vocabulary, which have been less influenced by the Greek prefix 'r:k'. I would like to draw the reader's attention to this. In this text, although the '*ch*' sound in Turkish should strictly be pronounced as 's' in French, to avoid confusion with Greek, we shall henceforth write it as 'sch' in German. (The Greek '3' will be written as 'y'.)

'Tabide' (pronounced 'tahil', meaning 'disease'), from the Greek *'morasmos'*, Arabic and Turkic-Arabic 'ntnraz', *'ıtaruzli'* – 'm‹traz', etc.

Tab‹'rn‹ıc1e (pronounced 'tabernakl', meaning 'tent, dwelling'), from the Greek *skûnû*, the Slavic *ukJiniıı*, the Latin *scnnium, and* the Turkish *sakçıımak* – to guard, to keep safe; from this comes 'sarrr', 'sacre' (sacred), and *'sakl—'* (hidden).

Tablc (pronounced 'tabl', meaning 'table' or 'painting'), from the Greek *'trapeza'*, the German 'Trapez', and is a distinctly Turkish word.

• 1 Styria (Steiermark). Located in the south-east and centre of Austria, it is one of the nine federal states. Its capital is Graz. (Source

Tableatı saint (pronounced ‘tablo sert’, meaning ‘sacred image’), from the Greek oiLön, Tatar oıɪoıın, meaning ‘leader’, ‘great’, ‘master of the house’; Turkish oıɪigoun — ‘suitable’, ‘good’, ‘appropriate’ — from which comes the Greek oilonorxia or economy.

Tablier (pronounced ‘tablîye’, apron), from the Greek ‘tabfi’, Turkish *‘tabla’*.

"I"ahorH’et" (pronounced "lab£ıre", meaning "chair"), from the Greek "*skamni*", Turkish
skimle iskurolL.

*T*ache (pronounced ‘taş’, meaning ‘stain’), from the Greek *k4lis* and in Modern Greek *lâkies, ‘dirty, soiled’ — Ie1‹e.*

’l’3cht’ (pronounced ‘tüış’, Georgian), purpose; in Georgian *‘lIıelc’sis’*, in Turkish *‘dçleisrh’*
— intention, will, purpose.

Tactique (pronounced ‘taktik’, meaning ‘method’), from the Greek *‘taktike’*, Turkish *‘takmok’, ‘vaka-takysrhı:f’rmak’ (*to combine, to bring together, to coordinate); *‘tokçtmuk*’ (to arrange, to bring together, to coordinate); and the Greek verb *‘taktopoiomai’ (*to organise). Translated into Turkish as *‘talcyschtyra-iapmak’* / ‘takıştıra-yapmak’. Finally, the Greek verb tassomai corresponds to *the* Turkish *tuschmal‹* – to overflow – and *tasrlıçmak* – to carry; it also means to cram, to arrange, to bend, and phalangc (pronounced ‘falanj’, meaning finger bone), Greek *‘falagx’, ‘falagga’,* in Turkish ‘vurucu’ (beater), the ‘falaka’ used in schools.

Taffetas (pronounced ‘tafta’, ‘lafta’), in modern Turkish ‘tsamfesi’, in Turkish *‘djciinfes’* — *‘c*.anfes’.

‘laillade’ (pronounced ‘tayyad’, meaning ‘to tear’), from the Greek *‘machairia’*. The Greeks greet one another with *‘chaire’* (pronounced ‘heire’) and *‘chairete’* (pronounced ‘heiıete’); in Turkish-Arabic, ‘hairİer’ means ‘may there be good fortune, may you be happy’; in Firkec, ‘sit down’.My thought is that ‘mucûuiri’, meaning ‘sword’ or ‘knife’, appears to be derived from the Arabic *‘hı tr’ or* ‘moufıair’, and signifies ‘surprise’ or *‘mouharrebe’* – meaning ‘accounting’ or ‘war’.

‘Tailler’ (pronounced ‘tayye’, meaning ‘to cut’), ‘lopfoırıai’ in Cerek, ‘lopartnıak’ in Turkish, ‘kırmık’ in Greek, *‘schizomai’* in Greek, and *‘tschvzmek’* in Turkish — *meaning* ‘to cut’, ‘to draw’. As for ‘ıopros’, which we see in the name of Emperor Copronyme, it is not derived from ‘f‹optomai’ but from the Turkish *‘yubre’ (*manure*)*. There is no doubt that this innovative emperor adopted this name.

’1’ai1leur (pronounced ‘tıyyiir’, meaning ‘tailor’), from the Greek

‘raptes’, is of Arabic origin and means ‘repairer’ or ‘tailor’.

Talisman (pronounced ‘talisman’, meaning ‘spell’), from the Greek ‘/elesoın’, and *‘tilism’ or ‘talism’* in Arabic and Turkish.

Talle (pronounced ‘tal’, rudder), from *the* Turkish *‘dal’ (*branch, tree), and the Persian *‘kolorizzi’*. In Turkish, it refers to a part of the body.

Talus (pronounced ‘talü’, meaning ‘shovel’), from the Greek *‘tuJıus’*, of Arabic origin.

Ianıarin (pronounced ‘tamaren’, tamarind), from the Greek *‘Iarnaris’*, in Turkish ‘temir-indy’ — ‘iron hen’ or ‘Indian iron’, so named due to the colour and characteristics of its fruit.

Tambourine (pronounced ‘tambuıen’, rfarbuka), from the Greek *‘tympanon’*, Turkish *‘dumbelek’* — ‘dümbelek’; tambour, *from the French ‘t›usque’* (pronounced ‘tambur dö bask’, tef), from the Greek, Arabic *‘tef’; from* the Greek *‘daıres’*, Turkish-Arabic ‘dnire’. It is also worth noting that modern Westerners have adopted a host of Turkish and Eastern musical instrument terms; for example, *tampouri, lassi*, scn/ouri, zrıurrıos, *flauton* and the like: this should come as no surprise, since
is derived from the Turkish word ‘orgt2n’ or ‘ourg•an’ – meaning ‘string’ – —from ‘orgntırın’—to ‘harmonie’ (pronounced ‘arrnoni’, meaning ‘harmony’ or ‘melody’), to the Turkish *‘harman’* and ‘harınanie’ (which are somewhat reminiscent of *the* Latin *‘ornimenta’*), it is evident that virtually all music-related terms were passed on to the Greeks by the Turks; moreover, elements of other interpretations. For example, ‘harmonie’ corresponds to ‘clara ilr’, and ‘festival’ or ‘hPr i1d’ is almost identical to ‘*ar-nı*orıiu’ in the language.

‘ampon’ (from ‘tampor’, meaning ‘plug’), Greek *‘tapa’*, Turkish *‘tapa’*.

‘Tanneur’ (pronounced ‘tannö’), tanner, leatherworker; in Greek, *‘o orgazon to dermata’, the tanner of hides* – the worker of hides.

Tante (pronounced ‘tant’, meaning ‘aunt’), from the Greek *‘theia’, the* Irish ‘fcze - teyxe’ and the Farsi ‘taia - taya’, meaning ‘nanny’.

Tape (pronounced ‘tap’, tapa, tı1:uç), *meaning ‘wood’ in* both Greek and Turkish.

Tapap•c (pronounced ‘tapai’, meaning ‘noisy’); from the Greek *‘thorybu.s’*, Turkish *‘zorba’*, ‘kurtiaşa’; and vr her6sic (pronounced ‘erezi’, meaning ‘deviation’), from the Greek ‘oiresis’, Turkish ‘niri.sfi/ı’ — meaning ‘separation’ or *‘airilisch’* — ‘parting’, ‘separation’, ‘disagreement’.

Tapis, tapisserie (pronounced ‘tapi’, ‘tapissöri’, meaning ‘carpet’, ‘wall hanging’), from the Greek *‘tapes’*. Although this word, meaning ‘to prostrate oneself’ or ‘to worship’, is of Turkish origin, it is used solely to mean *‘to move’ or* ‘to transport’

; ütre hnmhlc (pronounced ‘eti ünbl’, to be humble, respectful), hurodan, very respectful, from the Greek *polo tapeinos,* in Turkish *bol tafıyıaR* — one who worships much.

‘Taquiner’ (pronounced ‘takine’), meaning ‘to tease, to provoke’, from the French ‘taquiner’
— to adopt; from the Greek *‘eismatonomai’,* in Turkish *‘j›ischman’ (*to make someone regret); from the Greek *‘peirazonıai’,* in Turkish *‘peYischan’* – to ruin?

’lüraLuster (pronounced ‘tarabüste’, meaning ‘to wear out’), the Greek ‘zalizoınni’, a Slavic verb, the Turkish ‘tchoîmak’—to play, to strike, to throw; and (from the Irck language *‘terstlontcıi’,* Turkish ‘tur mor’—to recognise and to establish, to set up.

7ard (tur o1uınm‘, late), Turkish dur *[vaLwt* – val‹it), tarder (pronounced ‘tarde’, to be delayed), Greek *aıs •!ai,* Turkish *arknde guelmek* – to come from behind, to arrive last; thus. le plus tardif (pronounced ‘lö yilii taıdit’, the latest), Turkish ‘en *orkade’* – at the very back.

Tare (pronounced ‘lar uktınur’, meaning ‘stop’), Greek *[yra,* dara], Turkish

‘bira’ – ‘fiie’, ‘dara’. ’1’arenteIle (pronounced ‘tarant.el’, a kind of dance),

Greek *‘eiûos* cfıorou’,
Turkish *‘loomis’ — relating to* the horay, connected, associated, denoting.

Tarenıule (pronounced ‘farantül’, a poisonous spider). Spider. Greek *eidos* aracûn#s, Turkish erundjeku *aid* — pertaining to the spider.

Taril (pronounced ‘tarif’, tarilc), Greek *‘ta ifu*’, Arabic and Turkish ‘tOr)/

‘1’ur1ataıe ttarlatan ol‹unur, muslin fabric), Greek eidos *otaron b‹ınıbakerou,* Turkish *arali* (referring to rare cotton fabrics).

Tarse (pronounced ‘tas’, referring to the ankle), Greek *Tarsos,* in the Old Turkic language *{uiagouı* – ‘foot’) meaning ‘to hold’ — ‘comb’, and in Turkish ‘tarz’, meaning ‘style’.

fartane (pronounced ‘tartan’, a sailboat), from the Greek *‘tartana’,* in the Old Turkic language ‘tarran’, meaning ‘boat, ship’; from the Greek *‘liarabi’,* in Slavic languages ***‘korub***’. It seems to correspond to *the* Turkish *‘karn-ohn’* or ‘kara kuliibe’.

Tasse (pronounced ‘tas’, meaning ‘cup’), Turkish *‘ters’,* the name in Lirek, Turkish ‘Şfdjcn’ – ‘filan’, ‘fincan’, Polish ‘5fiJnıiko’.

‘ras er’ (pronounced ‘tasse’, meaning ‘to squeeze’), Turkish

‘tosclınak’ – to carry, to transport, to store; Greek ‘soreyomai’, Turkish ‘sourmek’ to pour,

to stack, to place one on top of another, .sr›urou – to be siiiii. to gather; *sourou* — herd, Turkish: herd of animals, flock; Greek sonia, flock, many.

Tassement (pronounced ‘tasman’, settled), Firkçe *f‹atal‹athismrı*, Turkish ister:>eniz, *tcıt-kntn-ka tisclttnnk* – to join and *kat-hatu-katmak*, that is, to place on top, to mix something with a certain enthusiasm. Thus, it becomes clear where the ‘firek’s’ derived their meaning from.

T?ater (to touch, to feel, to probe, to sense), in Greek *dokituazoınai*, Turkish dokunma k, cllemel:.

'I'audioıı (pronounced tt›ıiiyon, kuliibc), *ahouri* in Modern Greek, Turkish *ah a* — ahır, ınandııa, †rel:çe st«ş'/os, *.stainia* in Slavic languages, Turkish *c•stablo, t‹ıvlu.*

‘TaHre’, ‘taurt•au’ (tor, toro olctınuı, diive, bull), Greek ‘tovros’, Turkish ‘ıavar’ — ‘davar’, refers to horned animals today and corresponds to the Turkish ‘ön boğa’ and the Greek ‘bous’ (pronounced ‘böf’), meaning ‘ox’); whereas *the* Turkish *‘hou-zak’* means ‘calf’, the young of an ox; ‘manda’ (pronounced ‘büfl’, meaning ‘bison’ or ‘buffalo’), traces of which are seen in the Greek ‘viontiri’ and the Turkish ‘mandia’ – ‘mun‹lıra’, referring to a park, a cattle pen, or a shed.

‘Averli’ (pronounced ‘tavern’, meaning ‘tavern’*;* from the Greek *‘kapeleion’*, which has evolved in Turkish to ‘frap’taı1’, a drinking glass; from there also ‘cabaret’ (pronounced ‘kabare’, meaning ‘nightclub’).

Taxe (pronounced ‘take’), meaning ‘tax’ or ‘fee’; in Greek, *‘mis’*, meaning ‘regulation’; in Arabic and Turkish, ‘fnxis’, meaning ‘allocation’, ‘authority to allocate’, ‘tax’, ‘order’; *the* Turkish *‘taLys’* appears to be derived from ‘ta1‹ış’ *(to attach)*, meaning ‘tax’ or ‘regulation’.

Technique (pronounced ‘teknik’), we have discussed the origin of this word previously.

1. ‘eigne’ (pronounced ‘teny’, meaning ‘alopecia’), a scalp condition; from the Greek *‘kassida’*, ‘fossia-es’; *in* Turkish, ‘baş’ *(*head) + *‘knschitma’* (scalp condition) — ‘tbaşın’ (head) + ‘kaşmınası’ (scalp condition).

‘lernperance’ (pronounced ‘tarnperans’, meaning moderation, temperance), Greek *‘egkrateia’*, Turkish ‘kou *ı-atnıasç’* – ‘kuratınası’ (kierıdyny — keılttini); and the Greek so/rosyne, Turkish* scfra, corresponds to the table and the evening meal: so/ta’va sophiste, so/ov – sofu’ya sase (pronounced ‘saj’, meaning ‘wise’), denoting a devout person; (rel‹çe *sofos* and *safes*, pure, clean; hence *sa(eneia*, in Turkish *saflik* – s6hık, cleanliness, openness, frankness.

Tenıpete (pronounced ‘taınpet’, storm), from the Greek *‘katnigis’*, a Tatar word; in Greek *‘fourlouna’*, in Turkish ‘fourtouna’ — storm; like ‘tyeffn’, perhaps corresponding to the Turkish *‘totou’* — hail, hailstorm, storm. Indeed, ‘aquilon’ (pronounced ‘a1‹ilon’, meaning ‘north wind’) is *‘Boreos’* in Greek. ‘boreal’ (pronounced ‘boreal’, meaning ‘coming from the north’) wind corresponds to *‘poiras’* — ‘poyraz’ in Turkish; care must be taken not to confuse this with the Greek ‘bora’ or ‘bourrasque’ (pronounced ‘burrask’, meaning a short-lived, violent wind).

Temporel (pronounced ‘tamporel’, relating to the world), from *the* Greek *‘kosmos’*, *meaning* ‘world’; whereas in Turkish, *‘kosch’ and ‘koschum’* refer to ‘run’, ‘harness’, ‘a little further’ (zaıuan), ‘race’, ‘running’, and ‘arrangement’; however, in Persian, *‘I‹osc/unu’* – ‘koşurn’ – means ‘multitude’ or ‘army’. Indeed, the ancients used to represent the gods of various elements on chariots of different colours, and *‘kosmo’* in Greek also

‘to prevent’ and ‘to organise’.

‘Tenıps’ (pronounced ‘tan’, zarıan), in Fire1‹çe *‘kcıiros’, and in* Arabo-Turkic ‘herr’ – ‘hayır’, and ‘hâirfi’ — ‘auspicious’ —; the same similarity is found in three French words: ‘heur’ (pronounced ‘ör’, meaning ‘happiness’), ‘heureux’ (pronounced ‘örö’, meaning ‘happy’), and ‘heure’ (pronounced ‘tir’, meaning ‘time’, ‘hour’). Turkish ‘lniry’ — means ‘other’, ‘else’, ‘no longer’; ‘kourt›um’ — ‘institution’, *‘kouroun’*
– kur un, and the Greek *l:ronos,* which also denotes creation, duration and splendour.

’I'enai1ler (pronounced ‘tönayye’, meaning ‘to torture’), to inflict suffering; from the Greek *bnsanizomai;* in Turkish, *basynmaI‹* – basırnnal‹, to press, to crush.

Tendance (pronounced ‘tandans’, meaning ‘inclination’), am‹ıç, Greek *thelesis,* Turkish *Jyfeixcfı* — desire and vouloir (pronounced ‘vuluar’, meaning ‘to wish’), derived from *the* Greek *br»loınni and* the Slavic wofo.

Tenit (pronounced ‘töniı’, to hold), *k rutonıui,* Turkish *kourntınak* (to cure, to treat); Greek dostuma i, Turkish *bas* etmek (to press, to squeeze between the hands), to hold: and Greek *kolnoınai,* Turkish *kvu* f«nnırıfr — to use, to employ.

Tenter, intenter, l’tante, entante (to attempt, to intend), Greek ‘irtorrlni’, Turkish *‘kvnmak’* — to rebuke, *‘f‹yiınOl‹’* — to cut.

Tente (tant uktı mrr, tent), in Modern Greek *teııta,* in Turkish *tentn.*

Teorbe (pronounced ‘teo-b’, a stringed instrument), see ‘famhourin’.

Terebinthe (terebent oturun, oak, terebinth tree), Greek terınint/ipe, Turkish *tremenıv* – terementi, remedy, medicine, strength; a mineral product obtained in the Laz region of Anatolia, ne/t, Greek *nefti.*

'Tenne tteraı olnının, duration, end', Greek 'termu', Turkish equivalent *'dom m‹ıJ‹* durmalc', to bring to an end; to bring life to an end, Greek 'te/ev'rouıoi', should be 'fürko-Arııp reJe/olmalı'.

Teınîr (pronounced 'teınir'), to become worn out, to deteriorate; from the Latin 'cofor obsolclus', the Greek *'soloikizomni',* to make linguistic errors; in Turkish
to fade, to lose colour, to become worn out.

Terrasse (pronounced 'fteıas', meaning 'open-air veranda'), Greek 'ferrufsd', 'rfornn', 'seti'; Turkish *'talusch'* (meaning 'shavings', *'datn', 'set',* 'landing', 'ş'atak'); Greek *'k eI›b‹ıti', 'krovot'* in the SlifV language, *'l‹t"rr.vet' in* 'liirl‹ce' — 'kerevet'.

Terrc (pronounced 'ter', meaning 'earth', 'world'), Greek s*, Turkish *ter* – 'place'
Greek chömo (pronounced 'homa'), Turkish kum — sand, specifically; generally tcrre (soil), Greek *rhöru* (pronounced 'kr›ra'), Turkish /‹or‹ıu — grove, field; kom'latarca courtyard and *knra* (black), mainland; Greek ropos, Turkish *toya,* Turkish *ropruI‹,* Greek *amos,* Turkish e/‹ıeı — to sow, *crop,* harvest.

'l"errassc, hutte (üt ol‹unuı, kuliibr), Greek *kalybe,* Polish *holouyn,* Turkish *lcoulibe* – kulübt.

'Tc•rreau' (pronounced 'teıro', meaning 'soil'), Greek *'chöma me'.* kopriarı diz *fvteima,* Turkish *kuunıile, gıbre* 5danferu — sand and manure for saplings; horticulture (pronounced 'ortikültür', gardening), Greek to/toırıia, Turkish odun *komak* — to plant saplings.

Terreur (pronounced 'terrîir', meaning 'terror'), Greek: monroe, *frike;* Turkish: *titı'eme, urkme* — iirkme; and Goryoıes, serpent-haired creatures; Turkish*: korkondj* — terrifying.

Temin e (pronounced 'terrin', a round container), Greek: *'gabutu',* Turkish: 'cavata'; Greek: *'gkiubeısi',* Turkish: 'kub küp', 'ptivefxcfi giiveç'.

Terset (pronounced 'terse', meaning 'anchor'), Greek: a type of 'sâa', *tsnpas.* Lüıkço *lschayu* çapa, scıılqpn — 'şapa'.

'I'estacû (pronounced 'testase', meaning 'acceptable'), derived from the Turkish-Latin 'teste'; snail, Greek 'su/iayknx', from the Greek 'snfion' (pronounced 'salive', meaning 'saliva'), Turkish *'salim'* — 'salya' , 'snyf' — 'salı'.

Testonneı (pronounced ‘tetonne’, to style, to make a hair bun), from the Greek *kallopizo0uıi (to beautify, to adorn),* Turkish *kalouhlenır k* kalıpl.ı mak.

4’ete (pronounced ‘tet’, meaning ‘head’), from the Greek *‘kefule’.* In Turkish, ‘krt/o’.

3cxte (pronounced ‘tel:st’, text), Greek *keimerton,* Turkish *kemeıid* kcmend, knot.

Theme (pronounced ‘terfi’, meaning ‘subject’), from the Greek *‘thetn‹ı’,* Turkish ‘deme-sy’ / ‘demesi’, meaning ‘that which is said’; and lhese (pronounced ‘tez’, meaning ‘examination’), from the Greek ‘fûesis’, Turkish ‘drisrh’, meaning ‘change’, ‘indicator’.

7 l4ûrılogie (pronounced ‘theology’, Islamic theology), Latin*: theologia,* Greek: (dev) *logoiy, lnkierdv* – lâlurcÎı.

‘Phcriaque’ (pronounced ‘teriyılı‹’, meaning ‘antidote’), Greek: feriukr, Turkish: *tiriaki* – tiryakı•’.

Thermes (pronounced ‘terın’, meaning ‘bathhouse’), from *the* Greek *thermai.* It relates to ‘ter’ (sweat), ‘terlemeve’ (sweating), ‘r1errn«n’a’ (to the very essence of life); it may well have derived from the Greek theropeMtipıe.

‘l’lıesatıriser (to hoard, to stockpile, to store), Greek *thesourizomai,* Turkish *te<• eurmek* – to store, *to hoard* – to store quickly?

'Thym (to burn, 1‹ekii:), from the Greek /İıymos. tymori, Turkish tymnr tchitscheghi – thyme flower.

Tiare (tiaı Ol‹unur, tae), from the Greek kor, Turkish *kontak, kourmak* – kurmal‹, koyıral‹, to bring together; As we noted earlier, the term ‘kurum’ (from /‹ourourrı), similar to the Latin ‘curoe’, could imply a form of *‘koıırountf’* — ‘kurun1u’ — denoting a form of anxiety without a specific cause·

‘Libia’ is pronounced ‘tibya’ (the tibia, or shinbone); in Greek, ‘to *hale ini les* f‹nimes’; in Turkish, ‘ninyouıı l«fcmy’ — the heel of the foot.

Tic (pronounced ‘tik’, an involuntary movement), from the Greek *kakc• .sinetheia;* in the vernacular of women and children, *‘kukıı’*; and in Arabic, the word *‘sunnrt’* – meaning ‘sunnah’, or ‘tradition’.

*1 Tiryak: Antidote, opium. (trans.)

Tien. tieıuıe (pronounced ‘tiycn. tiyenn’, meaning ‘yours’), from the Greek *‘sos’, ‘se’,* ‘son’, and the Turkish *‘senin’ (yours). syzitı* — ‘sizin’ (yours).

lige (pronounced ‘tîj’, meaning ‘stick’), *kotsaıı;* in Turkish, *‘kotschan’* – ‘hoçan’. In Greek, *‘kaylos to kotsu ni* ron rıon’, *‘komıos’;* in Turkish, ‘kal *1.osch‹ıny’* – ‘koçanı’; *‘fidanoun kourounıy’* – ‘fid‹anın lujru mu?’

1’illotter (pronounced ‘tiyyote’, to break up the roots of a plant), kopnn‘u—orrıoi *to kannabi,* Turkish *kopa rltm k L3aınaby* – kınnabı; tillotte (pronounced ‘tîş5’ot’, a farming tool), Greek *koy ciun.s* elin to *kcımnnbi,* Turkish *Lvnnabtan* /‹op«ıı.

"filler (tiyye nkunuı, sürmeI‹), Turkish zeJlou *dÛ-om ai to kannahi,* Turkish *tsclı ^rplidm ok flnnaby* — to flutter kınnabı.

Tirade (pronounced ‘tirad’, a long, cold speech), Greek: *seita* /raskort; sr'irc, serie (pronounced ‘seri’, rlizi) Turkish ‘syrn’ – ‘sıra’; *phrases,* in Slavic languages ‘vyzuz’, ‘narration’ or perhaps ‘Furkçe verysch’ — ‘veri’, ‘veri’.

Tiranı (pronounced ‘firaıı’, t:eken), in Greek *‘gaeitani suRot!ıelc•i’ is* ‘korrltın’, in Turkish *‘paitaıı* siirüfme *tc•l‹ları’?* Driven from the wire?

Tiıe-lire (pronounced ‘tirlir’, meaning ‘piggy bank’), the Greek *‘koumparcıs’,* in Turkish *‘îLom-pat a)* ltourııöaro’ — ‘piggy bank’.

‘I’rer’ is pronounced with a ‘t’ (to pull). Greek ‘syromai’, Turkish ‘souınıek’ — to pull, to be pulled; Greek *‘pairnomai’,* Turkish *‘ıyormuk’* — to run away.

Tiroir (pronounced ‘öruar’, to pull out), Greek *s/rtari,* Turkish sourtnıe *(full* cupboard); verrou (pronounced ‘veri u’, lock), Greek syrfes, Turkish *son fgui* – bolt; *syrt* – back, Turkish arka. strt, zitve; bas-fond (pronounced ‘bafon’, meaning ‘shallow’), reminiscent of the ancient ‘Syrte’* in both its major and minor forms.

Tituber (pronounced ‘titübe’, to ‘take’), from the Greek *kloRouırıai-ş!nlpuluınak,* in the Slavic languages *klatıiali.*

Toaste, toastei (pronounced ‘tost’, ‘to.stiir’, to toast a slice of bread, to use a toaster), from the Greek ‘pinr›m‹ıi’, *‘propinomni’.* Slavic verbs.

•1 Syrte: the Gulf of Syrte or Sitre, a large bay on the African coast of the Mediterranean Sea in Libya: the warmest waters of the Mediterranean are found here. The Small Syrte Gulf, south of Tunis—now known as the Gulf of Ga’oes—is a coastal stretch extending 7f1O km between the city of Sfax and the island of Djerba, characterised by very shallow sandy shores. (Note)

Tocane (toltan okuntn, fresh wine essence), wine, Greek *krasi*, in Slavic languages ‘red’, ‘good’: Greek *oinos*, Turkish oiuun — game, spectacle and joy.

1ogc• tf‹›j o1‹umn, toga, ceremonial garment), Greek *tehennos*, Turkish tscheöen – çeben, *tschehkie.n* – cepkerı.

Toilette (toilet, dressing room, clothing), box, box for sacred objects, Greek *koyti*, Turkish *to utî* — box; chest, Greek Ubotion, Noah’s Ark, *lcihotos*, which appears to be derived from *the* Turkish *kahat‹ı* or fravoto’d‹4n, meaning ‘boat’ or ‘ship’. Turkish suffixes such as ‘*muscfıt‹’rek’* and ‘ınıişterek’, as well as ‘mıcchleri’ — customer, hirlil‹te, l‹u1Ianışlı — are names with a mystical connotation (the days are called ‘mystere’ — ‘ruister’, mystery — from the Greek ‘myü.sr›ınai’

– It should also be noted that the term ‘becerikli’ (derived from ‘usıa o1m•ık’) is frequently distinguished from other similar terms; for example, ‘lıymne’ (pronounced ‘imn’, meaning ‘march’), the Greek *‘astnn’, and the* Turkish ‘At apçn ‹asma’ (scfiûriJ - şerif); immateriality – unrelated to matter, Greek; routine, Turkish-Arabic *‘evfirilik’* — ‘evliyyilik’; indivisible – indivisible, Greek adioirctr›s, Turkish-Arabic *adm-aiı‘a-bilen* admayrabilen; Sainte-Vierge (pronounced ‘Sent ¥’iyerj’, 1‹ıtsa1 hakire), *’llı‹•otukoz,* from the Turkish ‘to be born’ (to9ûnıof‹), born, child; this word formerly also encompassed the spiritual meaning of education, Greek ‘dos’ •; because ‘rJo,Jroıı’ – ‘correct’, in Turkish means ‘correct’, ‘state’. *Do.yutmaL* — to enlighten, to correct, to set right; from the Latin *docere* — to teach.

Toison (pronounced ‘hazón dor’ — ‘Golden Fleece’), Turkish *‘ıossoum’* — ‘tosun’, *‘ram’;* Greek *‘to chrysophoros’*, Turkish *‘nltoun malun derys’* – golden sheepskin; *in* Turkish, immovable property, herd.

‘I’oit’ (pronounced ‘tua’, meaning ‘roof’), Greek ‘stöpü’, a Slavic and 4“uro Aranien word, ‘*lekie* tel‹e’.

Tomate (pronounced ‘tomat’, domates), in Turkish and Cretan.

l’omb•ıc (pronounced ‘tombak’, tom1ıal‹), in Greek *roınpol•-i,* in Turkish tombak.

*1 Sainte Vierge: Mary, the mother of Jesus. As she is deified by some Christians, she is also known by the title Theotokos, meaning ‘Mother of God’. (Note)

*2 Toison d’or — Golden Fleece: In Greek mythology, this refers to the adventures of the Argonauts, who set out to retrieve the golden fleece from the winged ram in the region of Colchis (Ktichis), in present-day Georgia. This is the story of the fifty Argonauts. After they had rescued the fleece, they landed near the place known as Jason’s Cape in Lyrna

Tombeau (pronounced ‘tombo’, meaning ‘tomb’), Greek tyrti0os, iu/i›s, Turkish *djumha*, cumba, tav, dwelling, cell.

Ton (pronounced ‘ton’, pronoun, ‘you’), Greek: *sos, se, sett;* Turkish:

seriin. Ton (pronounced ‘ton’, denoting the darkness or lightness of a

colour),
Greek: fonos; like ‘rems farm’; for example: *‘non-don’,* when singing a song, also occurs in ‘amma’; it relates to the tone of voice.

Tonne (pronounced ‘trinn’, barrel), Greek: *hurr.11a, houtsi,* Turkish: foutsclii — barrel and *cask,* from ‘barnainak’, to store or ‘veer-if’ – ‘v:rril’, at the same time ‘lam’

Tonnelier (pronounced ‘tonnölişe’, barrel-maker), tire1‹çe bure'llr›poios, in Turkish *‘barş’l iapnn’* – one who makes barrels.

Topography (pronounced ‘topos•afi’, meaning ‘measurement of the land’, topography), from the Greek ‘loyos’, *‘toga’* in Tatar, and *‘toprak’ or* ‘yer’ in Turkish.

Toquet (pronounced ‘itol’, meaning ‘helmet’), from the Greek *‘skoiifias’,* Turkish *‘ttskuJ!-*üsküł’, an old Ottoman headdress and any kind of hollow object into which something is placed.

Torchêre (toi;srr oktinur, torch), Greek mrsxefos, Turkish *meschale* — torch.

Torchon (pronounced torşon, cloth), in Modern Greek païs‹iöourc, Turkish *yatscłlcvra* – paçavia.

Torpeur (pronounced ‘torpör’, numbness), lethargy; Greek ainerimnin, Turkish *merains/zlik* — rneram.srzlik.

Torrent (pronounced ‘toiran’, meaning ‘flood’), from the Greek ‘*cheimat ros’,* in Slavic languages *‘chniara’, meaning* ‘abundance’; from the Greek *‘potamos’,* in Slavic languages *‘potok’.*

"furrenttieiix" (pronounced "torrantiiö", like a flood), Greek *"cheimarródes";* Turkish "hainarat", "elkiri", "intractable" and *"scliiniarmiscli",* "snriarmiş", "sr:ńimørtmak" – "to pamper", "to inflate", "violent", hence "chîînèie *î*".‘şinier oliunur, monster’), Greek c/iiniairn, ciinavar.

Tort (pronounced ‘ttir’, incorrect), from the Greek ‘Grel‹çezernin’, *a* Turkic-Arabic *term,* compensation, indemnity, damages; from the Greek *‘ayo-emio’,* Arabic ‘*teziiiin’.*

’lortilloii (pronounced ‘toıtiyyon’, meaning ‘bend’, ‘twist’), in Modern Greek *‘sarikÍ’,* **in** Turkish ‘s/tri/r**’. In** Ancient Greek, **‘l‹eli** ate surx’, ‘er’, ‘hedrn’,

laelki also appears in the Turkish verbs ‘to ask’, ‘to surround’ and ‘to squeeze’, and meant ‘the covering of the soul’; in other words, the interpretation of sarcophagi* (pronounced ‘saıkofaj’) as ‘hand-eaters’ is nonsensical. Sarcophagi are protective containers designed to prevent corpses from being eaten by flesh-eaters (Turkish *‘sargui’* — ‘sargı’). As for the Greek verbs st2rinsoınai (to ignore) and *sarkv - nomai (*to become fat*),* they may be derived from the Turkish verb *sntkmak,* meaning ‘to be distinct’ or ‘to be overweight’.

‘Toste’ (pronounced ‘toste’, meaning ‘to raise a toast in honour of someone’), Slavic *‘pino’*.

Jotnn (pronounced ‘toton’, meaning ‘spinning top’), in Modern Greek ? arif-loki, Turkish ‘ryfdak’ – ‘spinning top’,

Touchеı (pronounced ‘tuş e’, meaning ‘to touch’), from the Greek *‹lokimazomai,* Turkish *‘dokutımal’*; and rcnıuеı (pronounced ‘rünüc’, meaning ‘to mix’), from the Greek .snleyo-mm, Turkish ‘snfamo/‹’ — ‘to hide’.

Touee (pronounced ‘tue’, a halyard). Rope, Greek *‘orgyon’*. Turkish ‘or-’ ŞRn, t1ırg'Rrt — tlfgilfl.

Toupillon (pronounced ‘tupiyyon’, spinning top), in modern Greek ‘pertses’, *‘topatsi’*, in Turkish *‘partschu’ (*piece), *‘topatsch’* — spinning top.

Tour (pronounced ‘iuur’, tower), Greek *p vgos,* Turkish *›••«*i* — btırç.

Tour de ıöle (pronounced ‘tut dö rol’, in turn, in sequence), Greek *seiro. In between, in* Turkish syra sun, nrn‹îe — aradu; Greek *eycheiria,* Latin *ei* regarding good fortune, i\ i luck. It is evident from this that the Greeks, whether in matters of good or evil, whether in *prosperity* or adversity, are in complete harmony with the Turks.

‘Tourment’ (pronounced ‘furman’, meaning ‘pressure’, ‘torture’), Greek ‘basanos’. Turkish ‘bzs/’ — ‘pressure’, ‘torment’. ‘Fuuruıentеı’ (pronounced ‘tuımante’, meaning ‘to cause suffering’), Greek ‘bosnnizomai’, Turkish *‘basfnmak’* — ‘to press’, *‘l›nsI/r mnk’* — ‘to suppress’.

‘Tourner’ (pronounced ‘turne’, to turn, to rotate), Greek *‘strefo-fyri-xomui’ (to turn),* Turkish ‘etrafa *guiriclımelı’* — to set about, *to go round?* — to encircle? ‘Tour’ (pronounced ‘tuur’, the turning one), Turkish *‘ârvr* devir’. It appears to be derived from the Greek *‘strefomai’ and* the similar Slavic verb ‘s£re/it’.

‘Sarcophagus: from the Greek κογξὸς (kogxo), sarko: flesh, phagos: eater. (fçn)

Toumoyer (pronounced 'turnuayye', to go round and round), from the Greek *'petidinou-mai',* Turkish *'donmek'* — to turn.

Tourte (pronounced 'tuurt', meaning 'tart' or 'cake'), from the Greek *'pettn',* Turkish *'pide',* Greek *'plakoys',* Slavic *'placek'.*

Toute puissance (meaning 'full power'), from the Greek 'tos' *dyna-* and *'puntodynamia',* Turkish 'djmdj' — vigorous, strong, powerful; this 'dyneıımef‹' — to rest, to relax, to gather strength.

Trucer (to forget, to draw), from the Greek *rh‹ıruıtom* mali and t;rek(e *sche‹lioz•onıai,* Turkish *tscheı-le iaz* - z-

Traffic (pronounced 'tratik', 'tratil', 'trade'), Greek , perhaps corresponding *to* the Turkish *'ambur',* 'nıağııza', 'dül.kân' and ' u to take*

Trahison (pronounced 'traizon', meaning 'betrayal'), from the Greek *'prodosia'* via 'protlus'.

Traînage (pronounced 'trenaj', syrismon, Turkish *'su* meaning 'dragging' – *from Russian* kleme'. 'sürüşnıe', *'surulone'* – s

ndaki), from the Greek 'syromenos',

Traînant (pronounced •s. Turkish syı f — back. 'trenan', Turkish *'s'urenen'* — sürti n-

Traîneaıı ftreno ‹un Greek **sonia,** Slavic word.

Traîner (trene r m ‹, to drag), Greek *syromai,* Turkish *s'ûrmek* -

l'raire (m ı to take), Greek *alrııegomai,* 'Turkish to take, to obtain'

), Greek *sagittn,* in Turkish vernacular sam-iskele, 'to *itm* have begun'.

nt (pronounced 'ttetman', meaning 'treatment'), from the Greek t/ıernpein, in Turkish 'e', 'derman', 'ilâç' and *'iapeior'* — derived from 'yapıyor', 'j'apmak'.

'franchant (pronounced 'tranşan', sharp), Greek *lcopteros,* Turkish *ko-an,* to break.

Tranchüe (pronounced 'tranşe', meaning 'trench' or 'ditch'), from the Greek *'orygmu', 'harida-ki', and* the Turkish *'tarf ma* - yarm:a', 'ditch'; from the Greek *'koilos', 'koilisma',* and the Turkish

kouiou — well, pit; *kot* — deep, *koiltık* — hollow, depression, valley between hills; and the Greek ‘taJos’ in Arabic is ‘le *hu]r’*.

1“ranque, (We’ll return to this later.)

’l’ransporter (pronounced ‘transporte’, to carry). Greek ınerolomizo-inci, J’ür1‹çc domek *(baschka iere.)* to place (elsewhere); Greek *me-tabibaznnıai*, Turkish *basmak (basr.hlccı esns uzre)* – to press (on another basis – upon. Again), Slavic *metastasis.*

1. to carry (on one’s back) (to carry on one’s back), to lift; Greek: sekorıomni; Turkish: *tschekmek (*to pull). *tschekiuımek* – to pull: for example, he shrugged his shoulders; Greek: *rsokose* fotıs ömous lx; Turkish: orıiuxzyny *tschekly* – he pulled his shoulders; to lift the latch (pronounced ‘löv’c lö loke’, to lift the latch). In Greek, ‘se£ono ton *nıandalo(ı’*, in Turkish *‘mandal/ tschekt y’* – he pulled the latch; ‘otez-vous de IN’ (pronounced ‘ote yu dö la’), move away from there; in Greek *‘svkö ab’e her’*, in Turkish ‘tscfıeûif *ofdan’* – move away from there; ‘enlevez cetle table-la’ (pronounced ‘anlüvc set tabl la’, remove that thing, *se.L-osûto lrape•i ap'ekei*, Turkish *lscI«•kyn* bon trdbezai — pull this *table away*.

Trans-oceanien (pronounced ‘tıans-useaniyen’, meaning ‘across the ocean’), Greek /ıyprr ökeonion, where /q means ‘per’ or ‘within’; Turkish: obir öbür; okeo-hos, an Arabic word.

Trappist (pronounced ‘tıappist’, a Catholic monk). enegumene (pronounced ‘energü men’, fiery, inspiring), Greek froryb«s. Turkish *I‹ourf'I asclı*
- Luirul›aş, bare head, hunt head. This is not a modern word, as it seems that those who raised Jıtıiter were the ‘Luirubaş’—the guardians of fiirît.•'

Travail (pronounced ‘travay’, meaning ‘work’), from the Greek *‘ergasia’*, *‘er’*, *‘qocheit’;* ‘l’üı kçe *çrgatlik’* — ‘Hgatlık’, *‘/r¡f‹ıIik’ (auspicious)* and ‘ırpaılık’ *(*auspicious*)*, as well as the Greek words *‘kopos’ and ‘kopiaz•oına i’*, are of Slavic and Turkic origin.

Travailleı (pronounced ‘travayye’, to work), from the Greek ‘erguzoıttni’, meaning ‘to labour’ *in* Turkish; the Greek *‘ascholoum* mi’, meaning ‘in Turkish’

*i Sorybas: in the myth of the heart, the infant god (Jupiter) given to the daughters of the Cretan king Melisseus to be raised. The Kotybantes, named after Korvbas, the son of Khea-ltylaele, are protected and raised; they mimic the cries of the infant Zeus as he is born. Itybele (the Anatolian mother goddess) later migrated to Phrygia, where the Kotybantes took her name; they are also known as the Iuret. (End)

tsclıcılisctıntak to work; Greek *eprver, gnzomai,* Turkish *hrdierykleschtnek.* — to become skilful? Greek basaıxsorrıc *i,* Turkish b‹ıs-ynmrık — to press down (to make something worthless).

'frebuchet' (pronounced 'trebiişe', meaning 'delicate trrazi') is *a* modern Yüüancadıı *term,* a Turkish metre.

Tröfileur (pronounced 'trelilör', wire-puller), Czech 'syrmatouryos' *(wire, cable),* Turkish *'syrmrtdji* fturi#y' — 'sırmacı' (wire-worker). (See page 125.)

Trcille (pronounced 'trey', meaning 'cage'), Greek: *l‹lemataı ta,* Turkish: /›agh *£a-Sentlik* – bağ kalcmlik.

Treillis (pronounced 'treyyi ol‹untir', woven cage), Greek #o/os), Turkish kafes: Greek *klôhiôn,* Turkish *kouIih‹* — kiiliibe; couvert (pronounced 'kuver', l‹a-pali), Turkish *klozz.o,* Turkish f‹fouscù/‹i — l‹uluçka.

'lreımper (to trample, to soak, to wet; Greek nıousc/ıc•-yomai neıiıfi), Turkish *irıı‹ıuschamak* — to soften, to make soft.

Trepan (a trepan drill, a piercing tool), Greek tryyani, Turkish *Wrpi* — tirpi, *Ibryan* tırpan, etc., cutting tools.

Trüpas (trepa olcunuı, death), Greek *teleyte,* Turkish-Arabic *tuIe|,* iil mel‹.

Tremhler (pronounced 'tr‹ımhle', to tremble; from the Greek iremorıırıi, Turkish *titremr.k.*

Tressaillir (pronounced 'tresayyir', to tremble), Greek anaskirtomai. Turkish: se3uirtmef‹ seqiıtmel:.

Tribulation (pronounced 'tribülasyon', meaning 'trial'), from the Greek *peircısmos, Turkish* periscftoıılik — distress.

Tresser (pronounced 'tresse', meaning 'to plait'), *G e!‹çe ptek o — the act of plaiting,* a verb in the 3lav language.

Tribut (pronounced 'tribii', meaning 'tribute, tax'), from the Cyrcian /oros. In Turkish, 'ver *yer.*h' — to give, to *pay; and* 'veş'a *vonrousch'* — a blow, to strike (in relation to tax)?

Tl'ıco (pronounced 'triko', meaning 'knit'), from the Greek *'tsonıaki',* in Turkish 'tchornal': — to knit; to weave; in Greek 'yfeko halt.sen' — *to knit, to weave.* The Slavic verb 'plekö' corresponds to the Turkish *'l‹ultchin* l‹alçın', denoting all kinds of footwear.

Irique (pronounced 'trik', snpa), Greek *'nlatsouki'*, in Slavic languages 'maczu-dc*', apparently a Slavic name derived from 'l'iirkrı'.

Trois (pronounced 'trua', three), *'tren'* in the Slavic languages.

Trictrac (pronounced 'ftriktrak', backgammon), in Greek /nbfi, in Turkish *'tavla'*.

Trigauder (pronounced 'trigotie', meaning 'to deceive'), from the Greek *'dolievonıai'*, Turkish *'dolamnu* tr'.

1"ripe (pronounced 'trip', meaning 'intestines'), in Turkish *'tzieria'*. enrera – intestines, in Turkish *'üJiier'; djiguer* – liver and other internal organs; *entarç* – 'enari', everything that is inside and carried within.

Troyrıon (pronounced 'tronyon', meaning 'stem, stalk'), in Turkish 'lahutıaitın *lcoIshan¡'* – the stalk of the cabbage, the stem of the cabbage.

Trompeur (pronounced 'pör', meaning 'deceiver'), Greek *apatheon*, Turkish betnktscJıt — a swindler; and tromper (pronounced 'trr›ınpe', meaning 'to deceive'), Greek *dolonorıuo* i, Turkish dolanmak.

Tr(mor (pronounced 'trone', meaning 'throne'), Greek *kathe·mıni epi th-rrıuıvu, bnsi!e ys; kadfıtı* rı/otırıım — eunuch's seat, *hoschyli* — head (leader).

Trop (pronounced 'Otto', meaning 'much'), Greek: post, i kçc —

plenty, much, sufficient. Troupeau (pronounced 'trupo', meaning 'herd'),

Greek: ‹ı,qefe, Turkish: *agıan;* and
Greek *'poininrı'*, the *Lop‹ıdi* terms are derived from S1a ' 1‹öken1idir.

'l'ot' (pronounced 'tro', meaning 'tins'), *from the Greek 'treximoi'* – *'run'*, 'J'ür1‹çe ting-fink-/ingÎeııe*'. *'trish'* – 'tnsı'.

Trcusse (pronounced 'trus', meaning 'equipment set'), Greek 'deınati', Turkish *'cl‹•met-'*, Greek *'destna* pranga'. chain, Turkish tasrhruu meaning 'carriage', 'load'; and Turkish *tasma meaning* 'empty', 'connection', Turkish *fosr.ömrü* – derived from 'taşınak', Polish tristan, meaning 'to pack', 'to carry'.

Trouvuble (pronounced 'truvabl', meaning 'easy to find'), Greek: eyrvffıy, Turkish: *errty* — temporary, provisional.

*1 âlanduka: To lift the net during the separation. The English, long, kuuış t utıuk. (trans.)
•2 F.ndeıun: 1. lc, including. 2. IIa!p, inner aspect, inner nature. 3. The internal organisation of the Ottoman Palace. (trans.)
*3 Ling: A kind of gait. Linglemelt — to link: To go quickly, running.
(çn]

1 “trouver” (to find, to discover), Greek eyrisKõ, *eyreka*, Turkish *en rendint* – I learnt, *nrcłiin, Sri.srhtim* — I reached, I learnt, I attained.

Trouvaille (pronounced ‘truvay’, discovery, revelation), Greek eyrêmn, Turkish eugrenme — learning; and investigation (tenvestigasyon), Greek ereynri, Turkish at urifllld. **EïCÎi İİTi*Ö** €‘1“’
Regarding this verb ‘Grel:çe’ used by Isa. Let us recall that the water from Asia’s rivers flows into the delta; this function is the primary condition for the existence of communities in countries where irrigation is practised, and it implies the need for a system—whether for the digging of canals or for the measured distribution of water. Today, municipal officials—the subaşı, the ‘king’ or ‘ruler’ of water—assume this role. In our view, this is the root of ‘Gieii monorchie’ and ‘pofyge *rrhie*’. Let us note that the Greek term ‘arché’ also meant ‘source’ or ‘origin’ in ancient times; from *this*, it appears that *the* ancient Turkish *term ‘at kh’* — ‘ark’ — is distinct from the Greek ‘arché’, and that the Greeks also used the Turkish term ‘ririo’, whilst ‘arka’ in Turkish also carries the meaning of ‘protection’ in certain contexts, denoting authority derived from closeness and unity. As for the other part of the name ‘A1chimt•r1c’, the meaning of ‘praise’ is ‘IU ŞÖÍ£1i ğİIiİ gÜfClim’, but *it does not* seem to be anything other than the Latin ‘tiederi’, meaning ‘to build’ or ‘to bring aid’. Thus, in Ganiniê (the innermost sanctuary of the Jiipiler), the name ‘Ganimê’—which is widely used in various forms—is understood to signify ‘that which brings abundance’; this concludes the lexical section of the word.

Tit, toi (pronounced ‘tfi’, ‘tua’, meaning ‘you’), ‘se’ in Ürekçe, ‘ser’ in Turkish:

’fiibürositò (pronounced tiibcrozite, ur, yurnruJ, Greek os*•s-1iacini, Turkish *okkci*, anything round and voluminous.

Tuile (pronounced ‘tüil’, l‹irernit, tu5laJ, from the Greek ‘toiibølon’, Turkish *‘tou-ghla’* – brick.

Tuilerie (pronounced ‘tiiilöri’, lúremit, faience), *from* the Greek *‘keru mein’*, Turkish *;e kirainitlìk* – kiremiilik.

Turbulent (pronounced ‘türbülan’), from the Greek ‘seiperos’.
Türl‹ – derived from the Persian root *seïbest.*

*i Archimedes – Archimedes of Syracuse (c. 267–212 BC): a renowned figure of the Classical Age in the fields of physics, mathematics and engineering. A renowned scientist from Syracuse. (n.)

*2 Autocracy: A form of government or regime in which political authority is generally concentrated in the hands of a single individual. Syn.: monarchy. (trans.)

•3 Polygarchy Polygarchy: Oligarchy: A political system in which power is held by a small group of people. the direction in which it was planned, a narrower form of the aristocracy, the talum er!‹i. tçn)

Tulip (pronounced ‘tiilip’, tulip), Greek *lales*, Turkish fnfe — lûle.

Turlupine (pronounced ‘üılüpine’, meaning ‘to unsettle’), from the Greek ‘masknre-v’omai’, in Turkish *‘ınaskarıılik’* – ‘masltaralık’.

’1 urquoise (pronounced ‘türkuaz’, firuze), Greek *‘erouzís’*, Turkish *‘perouze’* – ‘peıûze’.

Tuyau (pronounced ‘tiiiyo’, pipe; Greek: soi’yn; in Turkish: .sorumu/r — from solunıiık, to breathe).

Tjran (pronounced ‘tirau’, z.nrba, rlespot), *from* the Greek *‘ryrannos’*, in Turkish *‘trıurhun’*, ‘turhan’, *‘tarhcın’*, ‘bnscIı-li’ | ‘başı-lı’.

The examples given above for words beginning with the letter ‘T’ are rather limited; however, the reader can be certain that many more examples can be found, regardless of the letter under which they appear. Although the Hellenic family, Arabic, and—in the Delta region—the Coptic language possess fluency, it is sufficiently clear that the language of the ancient Turkic Gouryfrs—the Crnnyli—is the language in question. As for the Slavic language, it only takes its place here.

In the same vein, the history of Italy’s unification would be far simpler were it not for the comings and goings of these peoples—which are assumed to have occurred during that period but for which there is no evidence whatsoever. We are led to believe in the identity of the Tusci’s Epirus-Toscania with the Laparia of the Italian JaJaigcs Japij, separated only by the Strait of Otranto; but, as is said, how can one believe that the Spanish ‘Iiyur’s’ were colonised whilst the Gauls were fleeing in the opposite direction from Gaul to Italy! The name Illyria, reminiscent of Illergetes, Illercaones, Iliens, and Iller, llck, 111, IIle, Ilaigus, and especially ‘Ili’ from ‘l’oc tan’ — As for the Illyrians’ colonisation, we believe that this country, first and foremost, served as a transit route for tribes of Asian origin, but that they did not set aside any space in Illyria(?) for the purpose of populating Italy. A people settling in a country take up residence in its most beautiful valleys; yet when they are driven out by other peoples and forced into the mountains, they scarcely ever leave those places. They love the mountains, and when the herds that graze there descend into the plains, they are driven out. Those who populated **Europe** were those accustomed to the nomadic lifestyle that required constant movement. It must be noted that, as a matter of fact,

*i Coplr Eıptr language: A language deriving from the Ancient Egyptian language and the language of the Egyptian Christians in the 1st (in)

•2 ı•jgues – Ligurlaı: A people from the historical heart of the Alps in Europe. In the 20th century, some historians suggest it may be the name of a tribe. (çn)

Apart from certain tribes residing in the Kouban, Terek and Itouma regions, the inhabitants of Caucasia are as ancient as our Tiuegues — the Geg'ler, Lapiths and Lapit'ler — and our Toskes — the Tosk'lar.

Thus, the peoples subjugated by the Italians appear to be quite homogeneous. At the southern end of the Adriatic Gulf lived the Slavic Veneti — the 'Venet'; in northern Italy lived the Gaulish Ombriens — the 'Ombriens'; in the Gulf of Genoa lived the Taurini — the 'Taurini' and the Liguri — the 'Liguri'; whilst in the Apennines were the valiant Marses — the 'Lars' — and the Sabellians — the 'Sabelien's'. All of Italy was dotted with the cities of the 'FytrÌıenien' — Tiren and Etıüs1‹; in Central Italy, there was a confederation of cities organised by the unknown Rha-Zenas (Rha'lı Zrna?). In the south, the warlike tribes and cities of the Sabines or Saninites lived as a confederation formed from the remains of the Igours, the Japyges, the Oenotrians and the Sicules —Siküls—had formed a confederation on the side of civilisation; as a result, perhaps, the Western Turko-Aranian tribes (those on the Imaiisüin side) and the Turo-Aranian civilisation had spread in all directions. This is what ancient Italy looked like.

However, there was a small Lafiunian people on the left bank of the River Tiber; thanks to the Romans, they spread their language throughout Italy. These were a mixture of Oscans and Ausonians, intermingled with the Siculi and the Tyrrhenians.

— It is generally accepted that they belonged to the Ausoni tribe and that this tribe comprised these peoples. However, as long as the Silii and the Cyclopes — the Siklop'lar — are identified as the Easterners or the SalÛabes — the Saklab'lar — nothing can be clarified. We believe that the nationality of Latium is that of the Ciscy, or the Osk, or, as Ammianus called them, the Ascani, who are identified with the Ouzes of Ouzkiend — the people of Uz. The reason for this is that, when we examine the Latin language as defined by the 'ux' suffix, this situation inevitably reminds us of certain 'Ouzes' – 'Otuz' tribes of Asia Minor; these *are 'eu-zum'* in the sense of 'I' *'ûzi1 m'*—*'euz'* for 'you', '‹•tızmıı'—'özün'—and they have not only used 'euz', 'euzy'—'iiz', 'üzü' in the third-person singular, but also have a custom of using these terms to denote the substance and identity of objects. Indeed, according to the Greeks, the story that all Turkic tribes — particularly the Ouzes (Oğul) and even the Ous-iun — were suckled by a she-wolf is very well known. Again, according to Annien. *Lithynon* Pyrqon was found near Ouzkiend, at the foot of Mount Escrnimiz; this reminds us that the son of Finee bore the name Ascanius; however,

(i) As listed by De Guignes: 'en hien -tıırrı kao, Lie•tai -ki-stı, Iten-cıoul'.

Latin cliii can only be explained by a common origin between the Turks and the Slavs; the proof of this is that in the conjugation of Latin verbs, the ending -12i£, which is found in neither Slavic nor Turkic languages, is absent. Example:

Present Tense.

	Latin	Slavic	Turkish endings
I am doing	video	vizu	cm
	vides	vidisz	s-en
	videt	vidit	t yr
	videmus	vidimj	mus
	videtis	viditie	is, tis
	videnı	vizrıt	t-yr (lar)

The past tense in Latin corresponds to the present tense of verbs indicating repetition*. For example:

(I was standing: stabaın, stavam
s-tabat, stavasz s-
tabat, stavaiet.

Slavic verbs indicating repetition. The narrative compound tense suffix, for example: stamfenı, stavoles, stavo/, 'I *in the* present *tense* – v'arım, var.sen — Granted, 'or' is not the beginning of anything [je suis (pronounced 'jö siii', meaning 'I am'); tu es (pronounced 'tii e', meaning 'you are'); il est (pronounced 'il e', meaning 'he is' – 'there is')], and the Latin past tense third-person singular conjugation ending in '-di' is found in Turkish; however, It cannot be denied that the Slavic 'plcein' and 'ken' verbs, as well as the Turkish '-miş', support the past tense.

gcscaverattı, gıietyrılyimvnr — there are things you have brought, pestaveraınus, guetyrdytnusvar — there are things you have brought.

Future tense forms made with *'ubo'* and *'ebo'* may have Slavic roots; those with 'um' are of Turkish origin. For example: j'attireıai (jattiröre ol:unur, 'I will pull', 'I will take'), *ollireanl, the* Turkish *alysclıaim* – alışaynn, olysrfıtiroirı — 'I have got used to it'; verbs formed with ero and *ero* for the near future and *the present, as well as* those formed with *errtn,* irem, yerim and ıssern for all tenses, some

*1 Verbs formed by repetition: These are verbs formed in certain languages using interrogative suffixes indicating repetition. (e.g. J

Despite the inconsistencies in the meanings of ‘time’, it was Turkish. For example: je üurerais (pronounced ‘jü düröre’, meaning ‘I will live, I shall live’), rfurcvero, *the* Turkish *‘duraverf’rıın’* — ‘duraverîrını’; ‘j’eusse fı appe’ (pronounced ‘İüs frappe’, meaning ‘I should have struck’), *‘verheı’nvissem’*, the Turkish noun ‘voıımıisc/ı’ — ‘vurmuş isenı’: *‘evertimus’*, *‘devirltiınus’*.

So far, we have seen similar constructions in both Turkish and Latin. The Latin infinitive is formed from the third-person singular present tense in Turkish. For example: ‘şuraya buraya lcoyuyor’ in Turkish, *‘sergei’* in Latin. The Latin past tense ‘vesupin*’ is formed from the Turkish past tense ending ‘-di’. For example: Turkish *‘kuytf’* — ‘kaptı, tuttu’ (caught, held); from this, Latin *‘enptus’*, *‘caytum’*. The Latin infinitive represents the imperative or command; examples of this can be seen in French verbs such as ‘contrarier’ (pronounced ‘kontrariye’, meaning ‘to annoy’) and ‘contraindre’ (pronounced ‘kontrendr’, meaning ‘to compel’). Without claiming that these rules are absolute, let us observe that the conjugation of these Latin verbs is distinctly Turkish in character. For example, ***tremitur**, *il fait trembler* (pronounced *il le tramble*, ‘to make tremble’), is rendered in Turkish as *titretir*; ‘the colour of the garment has faded’, Latin *vestis *obsolescit**, in Turkish *Çst‹ın *solmal:tedyr** — *solnıuktadır*; ‘soyez varies’ (pronounced ‘suaye variye’, meaning ‘be different’), in Latin ‘variomini’, in Turkish *‘veri*, veri olyniz cıltnuız’. However, let us conclude this discussion with an interpretation of a few lines by Virgil:

> “Cruel Alexis! You are singing my song; you feel no pity, and in the end you will kill me.”
>
> *O* cruel *Alexis, nothing moves* me,
> .üihf/ no.srri *miserere*, – n/ori *me* denfque *co„•es.*
>
> Crudelis, in Turkish ‘kuru *deli’*, ‘kuru x’e deli’? In the Slavic language,
>
> ‘okıutny’. Nihil. In Slavic, ‘mc’. In Turkish, *‘me’* (Latin: ‘itec.’)
>
> bea, in the Slavic language rnoiu.
>
> Carmen, ‘Turkish *karama’*.
>
> (itıraıe, Turkish *kourmnk* to build.
>
> Nostcr, Slavic ‘nasa’; the final part is Turkish. Miser,
>
> Turkish *‘miskin’*.

*1 Supine: B1‹z. p.21ı, *2.

’itori, mortuus, aigo; in Turkish: *niourt* – inurt, mort. be,

in the Slavic languages: *ruene, mie*.

Denique—*its sound*, rleinde—*that time*, in Turkish *Jc•in äe!*

Cogere, in Turkish *k•smuk, to drive away, to banish?*

“Look at the Nymphs offering you a basketful of flowers; the fairest of the Naiads* is gathering for you roses, poppies, and those sweet-scented jasmine and daffodils...”

Tibì Jifís *pletiis*
Ecce fetunt Nympliae colatìs. Tibi canüíän fiFais *Pallentes*
víofns *rt sHmMoḶtãk**** * ^*!*^F*’^!•* *Narc.issuni* e£//orem
juiigit, benP. olenti» anethí. ..

Tiłii (you), in the Slavic language*: tobír., ti•hie.*

1. ilia, *lilia* in Slavic languages, Calc (tulip) in Turkish.

P1enus (tłnlu), *pelny* in Slavic.

Ecce (tank!), Turkish ieśtsche, *ter.hte* — here, look here! ...

Ferre ‘*to give* in the language — to give, to carry’.

Nympha, from the root ‘nym’ – *fairy*, nysi-/t’r•, i.e. fairy?

Calathus, in Turkish *‘eleyr’* – basket, sepet, küfe.

Candidus, remaining in Turkish *as ‘kaiidjik’* – ‘k•nu. ik’, ‘bakiie’; *‘katidvl’* – ‘kandil’, ‘lamba’; ‘kavim‹ik’. ‘kandyrinak’ — ‘l‹nnrliimak’, ‘avoii la candour’ (avuar la kandiir ukunur, ‘to be *honest’),* ‘to be convinced’.

Pallens (solnk), in the Slavic root *l›ialç* (white), *blade’* (pale).

Viola (mor), Slavca *fiolek*.

Caipere, in the Üik language, Ç rpmač iurpmak, *tcfiyrpmnk* – to chirp, to sing.

Narcissus, l’ürl‹ţe narkis — daffodil.

• 1 h ai'ades NaiaJ'Iar: Water nymphs, springs and rivers. (water nymphs). According to Homer, they were the daughters of Zeus. As they were not immortal, they lived for thousands of years, remaining young and beautiful. (çii)

In summary, it appears similar to *the 'sumny'* in Slavic languages, and the long

/lnethus, Turkish and Slavic rtrıyz, nnasorı.

J• s te (participle), joug (pronounced 'jug', from the Turkish *'iuk'* – load, *'uL'* – to drive away or to push away a yoke).

Flos (flower), in Turkish 'pis' – a sprout, the growth of a flower, a shoot, etc. growth.

Let us conclude these examples with a few results:

1. If the Italians played such an important role in the rise of a small Latin people, the Roman citizens were not, in fact, Latin. It is known that in 310 BC, after having served the Romans for a long time, the Latins, taking advantage of a war the Romans were waging against the peoples of Italy, sent envoys to Rome and demanded that one of the two consuls and half of the senators be chosen from among the Latins; The Romans, speaking with one voice, rejected this demand. Despite the threat of a general war, Manlius Imperiosus swore to stab the first Latin who dared to take a seat in the Senate. Most historians are of the view that, amongst all the peoples of Italy, the Sabines—who bore a strong resemblance to the Samnites—were the tribe that played the most significant role in the formation of the Latin people. As for the Ramnenses—the most active of the tribes—who were known as the 'Kiyini' or 'Ryuini', there is a theory that they were neighbours of the Samnites to the east and of the Western Scythians to the west.

According to Ptolemy, these Samnites extended as far as the *R!ış*. Based on these ancient geographical indications, it appears that the Rammens were either the Itires (Bach-liires — Dashkirs, Eir-ghis — Kyrgyz. Kit djali iiircali) or one of the Urbans — the Urbans; the same 'litienses
— the Titienses, the Sabines — the Sabines, or the Samnites — the Samnites, and so on... Indeed, the name 'Quirites' — the Kirit — was found amongst the Sabines and amongst those descended from Quirinius or Romulus. As for the Luceri, it appears they were the defeated remnants of the Koina people.

2. However, whilst Rome's influence appears to have been particularly 'Turkish', the Roman people successively subjugated all the peoples of Italy

*1 Under Romulus's rule, there were three distinct tribes: the Ramnes (Latins), the Sabines (Fitii) and the Luceri (Etruscans). (Trans.)

He welcomed them into his heart. Thus, it was a union of the 'Luko Sluv', much like the division of the empire between Alexander the Great and Lysimachus. Within this context, we shall also include our Albanian Aryas *(Alp,* Yükselt, Yiğit, \ip-Arslan and O//ım«n – names borne by the comrades-in-arms of Osman and Orhan). Thereafter, in the struggle against the three-pronged threat, how might one define the identity of the Yuso-Slavs of Turkey, who were driven by the 'Inno Monqol' movement? They organised them by arming them against the Rizans and the Teutons

In the philosophical treatises which claim that there are inherent flaws, far from seeking to clarify the situation, whilst great and powerful nations endure captivity, they do not ask themselves how it is that the small Slavic people, 'l'Turkey's wings, savouring the fullness of freedom to the full. The 'Turko-Slavic and Sarmatian-Slavic' union, which dates back to ancient times, appears to have been the cradle of these nations. The unity of all these peoples was a matter of choice; for only the 'Turks' show respect for nationalities and languages. One need only look at the long history of Poland's oppression; it must be considered that the religious views imposed by the Jesuits — who, exploiting the flaws in the system, armed them against the Turks and against dissenting clergy — paved the way for the loss of this enchanting nation; this crisis will suffice to gauge the depth of the chasm created for the Slavs by the Moscow Old Believers (Vieux-Croyants/Old Believers)* in the same manner.

3. The same assessment also applies to the core of the Hellenic people, whether of Turkic-Egyptian or Arab origin; this fervent upheaval and anti-European sentiment seem to condemn it to a grim end, whether through Husya's intrigues or Europe's justified retaliation. Greece's mountains and peninsulas, owing to their geographical features, are subject to a centralisation unprecedented in history—one that is aimless in a country whose population is not predominantly rural; yet trade in every part of Greece is self-sufficient. Nevertheless, the ability to export their goods to Europe and the Moscovites

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• the Jesuits: a Catholic order founded by Ignatius of Loyola in 1537. Pope Pius VI, in accordance with the rules of obedience, the principles of the faith, and the pursuit of truth, established these regulations. Pope Francis, beloved in 2013, was the first to implement these principles for the Church and the State. (End)

•2 Starovertsy (Old Believers): Believers who, in the 16th century, refused to accept the reforms introduced by the Russian Orthodox Patriarch Nikon and who continued to observe the old rites. A group of them lived in the 18th and 19th centuries and, due to the hardships they faced, emigrated to Russia and America. (Trans.)

The Greeks, who have made the Muscovites their supporters, are presenting a very poor image, lacking in moral principles. It would be worth asking how the children of Alcibiades failed to realise that all their interests lay in remaining loyal to Athens. This is all the more important at a time when liberal Europe is stronger than ever before. Now that the Suez Canal is about to open, the Greek intellectuals of Istanbul could have attained a level of prosperity they did not enjoy even in the eras of Agis and Emperor Heraclius, had they formed a sincere alliance with Turkey.

As for those who question what the Turks were seeking in Europe and claim that this is a historical misconception today, and who boast of having civilised the world, these so-called great innovators are themselves mired in a pitiful historical misconception,
Observe how his ideas are at odds with the Enlightenment of the 19th century.

.$. The so-called Indo-Germanic theory, quite apart from being founded on a host of flimsy assumptions, clearly contradicts the attractive and compelling character of the young Teutonic nation, half of which consists of the Turks, Slavs and Germanised Prussians. Without even mentioning the infinite Turkish verb, it suffices to compare the 'imba' forms of the Teutonic verb with those of Greek, Latin and Italian verbs to refute the claim of a 100 per cent kinship... ' Similarly, the classification of the 'Turks' (?) and the Turkmen or Cumans — the Kuman — is devoid of any foundation whatsoever. The Turkish language comprises numerous dialects, and the core of the Jafeli Aryans consists of two or three powerful sub-families in the Far East;and it is true that, apart from the Turkic and Galatian tribes of the Caucasian race, there are clear traces of the existence of tribes related to the yellow race. The Turks, whether from the West or the East, bore the names of the distinctive dialects of their tribes, regions or cities; amongst them were those who could not find a place on the Ilıİ plateau of Turkistan

*Alcibiades: (IMO 50-404) Athenian soldier and statesman. He was a pupil of Pericles and Socrates. He is associated with the Peloponnesian War. (See)

*2 Aesilaus II: See p. 121. •S.

(1) The German word 'German' appears to be derived from 'iermans' — 'Yerman' and 'djermıans' — 'Cerınanlar'; this word may correspond in Turkish to those of the same origin and place: 'koromuns' – 'karaınatı'lar' (from the same land); *'tahramans'* – 'kahraman'lar' (heroes, very powerful); 'lherırırıs kırınan'lar' (warriors); *'tchermans'* – 'çeıman'1aı' (warriors). The Cierma-nie—the tribes that gave their name to Germanland—were particularly prominent in southern Germania, amongst tribes such as the Suevi, the For, the Touri, the Kymri, the Starsi, the Ajamani, etc., and this theory holds considerable weight here.

Tribes led a less settled way of life in certain ‘koms’ or ‘communes’ — communal towns; hence their names: the Comans, the Kuman or Tur-co-m-ans / Türkoman, and the Tür1:men (as explained earlier, Ttır or Totır; ‘co’ or ‘k’, denotes the practice of living together: ‘com’, a human community; ‘matt’, ‘fren-im’; and in the local dialect, ‘un’, ‘en’ *(‹•r)*, ‘L lince en.s’, ‘u-elim’). In Turkic, in the sense of ‘to recognise’, every letter in the formation of derived verbs takes on a specific meaning; amongst the inhabitants of Europe, the study of this language may one day be regarded as even more interesting than that of Sanskrit.

6. A year ago, I pointed out the inadequacy of the current state of the armed forces; this article merely aroused hatred... Sadowa* has confirmed my predictions. Today I am merely sketching a picture of the Turkish people, of the situation as it once was, and of the state to which the reforms have reduced it; in our day, one does not paint a picture without a subject. Why have I taken up this arduous endeavour? Because I do not share the view of those who claim that patriotism, loyalty to the throne, honesty, and even the shedding of blood for one’s country are regarded as crimes in our midst. I believe in the patriotism of the heroes—Hashir, Lihm Mum and the Ruler—who placed the leadership of the modern Pelasgians in their hands; it is likely that, in the face of such victories and historical rights—unmatched by any other nation in the world—the capabilities and future of the Turkish peoples will become apparent.

7. This article, begun amidst the disputes over the Greco-Cretan issue, can today discern the harmony of Europe through this subject, which brings Stos1‹ovit’s ambitions to light. It is essential *to recognise that*, through these trends, the balance of Europe and the great *Polish* nation *will be restored, thereby achieving the noble aims of humanity; otherwise, in* Russia’s *interests, the principle of ‘puppet* states’ *in the East will be applied’—is* this what *we are striving for?* As has been demonstrated, even the best principles, when taken to extremes and applied in reverse to the events observed in practical life, •, in the context of contemporary society’s structure and proportions, they become dangerous fantasies. For this reason, let us safeguard humanity’s future and its rights; and in the service of this cause, which is stronger today than ever before, France and England, Austria, Italy, Turkey, the Scandinavian countries and, soon,

*1 The Battle of Sadowa (Künichgratz): On 3 July 1666, near Sadowa in what is now the Czech Republic, a battle took place between the Kingdom of Russia and the Austrian Empire. Thanks to General von Moltke’s strategy of concentrating numerous units on the battlefield to annihilate enemy forces, victory went to Prussia. Following this, the liberation of the Swiss Confederation was secured, and four years later, the unification of Germany was achieved. Thus)

*2 In this volume, it has been transcribed in cursive script as shown. Note)

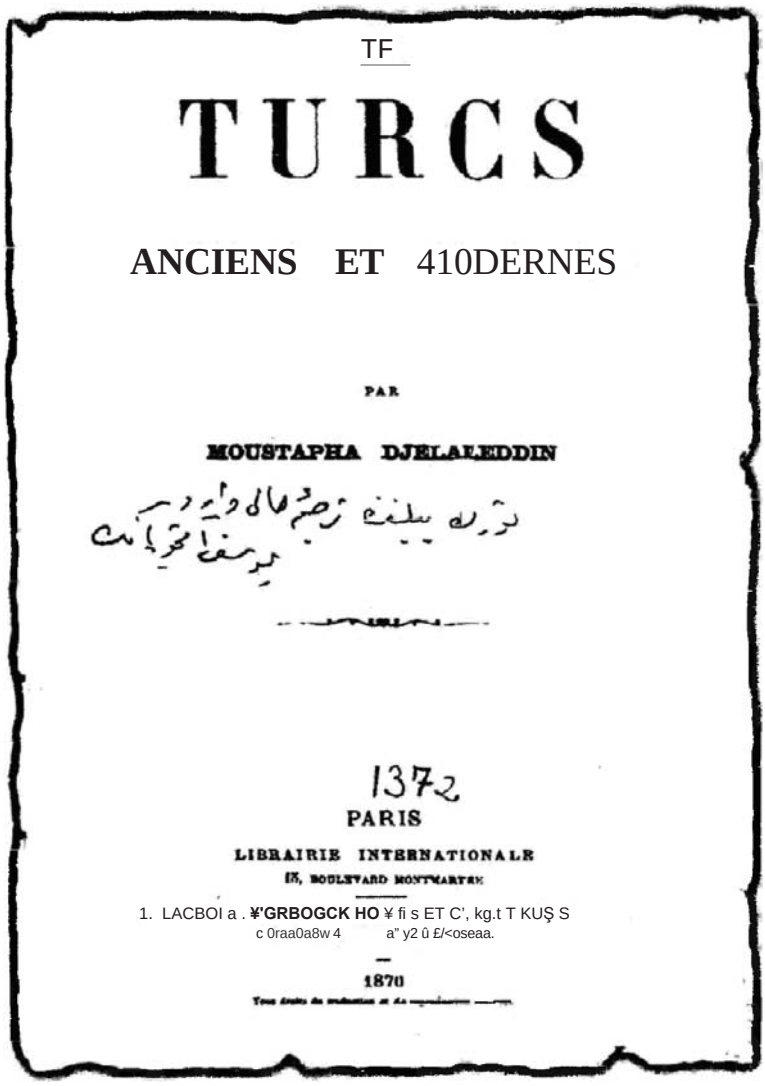
Perhaps we should rejoice at the prospect of Spain, etc., joining us. Among those ranks, it would seem, whilst busy creating the Grand Duchy of Posen, etc., for itself, might we not also draw in the Great Powers?

SON

• 1 The history of Posen-Poznań: whilst it was an autonomous province under the Kingdom of Prussia between 1815 and 1818, its autonomy was subsequently abolished;its autonomy was abolished and administrative control passed to the Prussians, whilst the German language gained prominence in education. (Note)

MUSTAFA KEMAL ATATÜRK'S *'THE ANCIENT AND MODERN TURKS'* ÜZERİNE DÜŞTÜĞÜ NOTLAR*

* Atatürk had read the second edition of the book *The Ancient and Modern Turks* (Paris, 1870), made notes in both the old and new scripts on several pages, and underlined certain sentences and words.
The original book, held in the Atatürk Library at Anıtkabir, Inventory No. 1372, contains notes written in Atatürk's own hand. For a complete list of these notes, see the phototype reproduced alongside the text: **The Books I Have Read** by Atatürk. c.17i Anıtkabir Foundation Publications, Ankara, 2001. pp. 337–400.



TF

TURCS

ANCIENS ET 410DERNES

PAR

MOUSTAPHA DJELALEDDIN

1372

PARIS

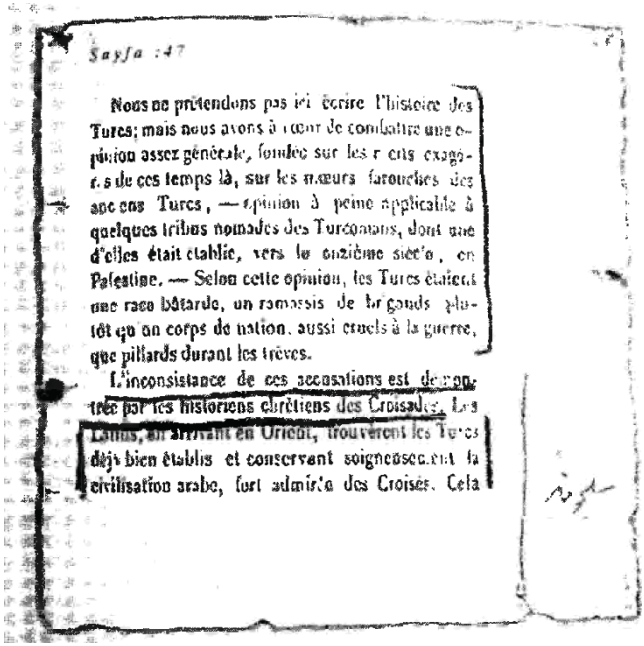
LIBRAIRIE INTERNATIONALE

15, BOULEVARD MONTMARTRE

1. LACBOI a . **¥'GRBOGCK HO** ¥ fi s ET C', kg.t T KUŞ S
c 0raa0a8w 4 a" y2 û £/<oseaa.

1870

A handwritten note by Mustafa Kemal Atatürk regarding the introduction to the book *Fi.star ve .dedem Fiirkfer* (Paris, 570), concerning Mustafa Celâlettin:
'A translation of Yusuf Akçura's *T'tirÎt **Yılı*** [his life story] has been published.'
For the brief biographical sketch of Vustafa Celâlettin featured in Akçura's article entitled 'fürkç ülük' in **TiirL* Ytfı* (1928), see Yusuf A1‹çuıa, **tiirkç'ıifiij"tin Toıilıi,* Çevrivazı ve \'aynna Hazırlayın*: Sadık Perinçek. I£aynal‹ Yayınları, 2008. pp. 32–37.



Sayfa :47

Nous ne prétendons pas ici écrire l'histoire des Turcs; mais nous avons à cœur de combattre une opinion assez générale, fondée sur les récits exagérés de ces temps là, sur les mœurs farouches des anciens Turcs, — opinion à peine applicable à quelques tribus nomades des Turcomans, dont une d'elles était établie, vers le onzième siècle, en Palestine. — Selon cette opinion, les Turcs étaient une race bâtarde, un ramassis de brigands plutôt qu'un corps de nation, aussi cruels à la guerre, que pillards durant les trêves.

L'inconsistance de ces accusations est démontrée par les historiens chrétiens des Croisades. Les Latins, en arrivant en Orient, trouvèrent les Turcs déjà bien établis et conservant soigneusement la civilisation arabe, fort admirée des Croisés. Cela

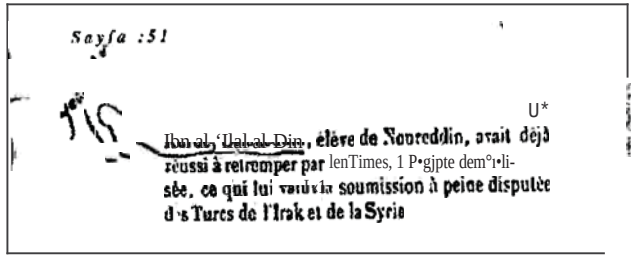
"Selected Works

Say1ö'17

We do not claim to be writing the history of the Turks here; however, in our view, we must challenge the general perception based on the exaggerated accounts of that period, which focus on the savage customs of the ancient Turks

— • This view may only apply to certain nomadic tribes, such as a Turkmen tribe that settled in the Ilistii region around the eleventh century. — According to this view, the Turks are not so much a national community as a savage race, consisting of a rabid horde that is ruthless in war and plundering even during a truce.

The inconsistency of these accusations has been highlighted by Christian historians of the Crusades. When the Latins reached the East, they found the Turks settled there and upholding the Arab chivalry that the Crusaders had so admired.


Sayfa :51

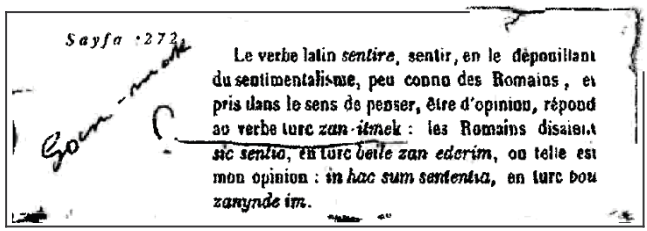
U*

Ibn al-'Ilal al-Din, élève de Noureddin, avait déjà réussi à retremper par lenTimes, 1 P•gjpte dem°ı•li-sée, ce qui lui valut la soumission à peine disputée d·s Turcs de l'Irak et de la Syrie

' Yanlış!?

Page $1

Salaheddin, a Kurdish pupil of Nu'ayddin, even succeeded in bolstering Egypt—whose morale had collapsed—with the Turks. In this way, he had also brought the Turks of Iraq and Syria under his control.

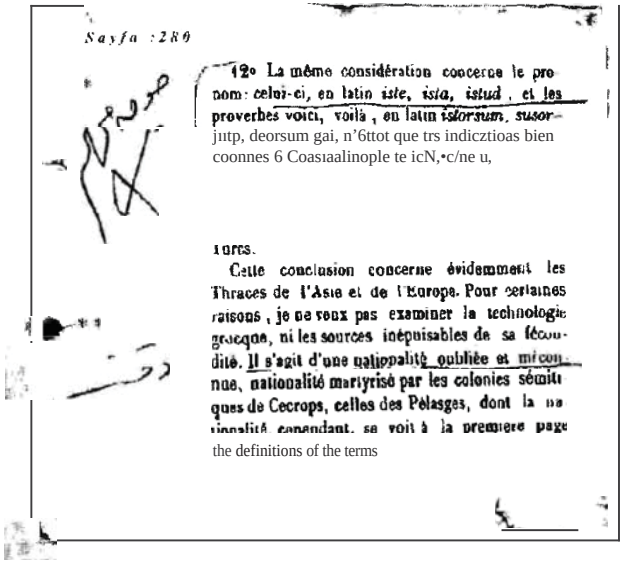

Sayfa :272

Le verbe latin *sentire*, sentir, en le dépouillant du sentimentalisme, peu connu des Romains, et pris dans le sens de penser, être d'opinion, répond au verbe turc *zan·itmek* : les Romains disaient *sic sentio*, en turc *beile zan ederim*, ou telle est mon opinion : *in hac sum sententia*, en turc bou *zanynde im*.

* to suppose?

Page 272

The verb 'fi1 sentire' (to feel), provided that the emotional aspect—which the Romans were not very familiar with—is excluded; and in the sense of 'to think' or 'to be of the opinion', corresponds to the Turkish verb *'zanmak'* – 'to suppose': Ronıaldar *sic sentio,* in Turkish they would say *'beile zan* ederim' – 'I think so' – or 'bu benim sürüşüm budur': in mmc *sutn serttetttia,* in Turkish 'lou znnynde im' – 'I am on your side'.



Sayfa :280

12° La même considération concerne le pronom: celui-ci, en latin *iste, ista, istud*, et les proverbes voici, voilà, en latin *istorsum, susor-*
jııtp, deorsum gai, n'6ttot que trs indicztioas bien coonnes 6 Coasıaalinople te icN,•c/ne u,

ıurcs.

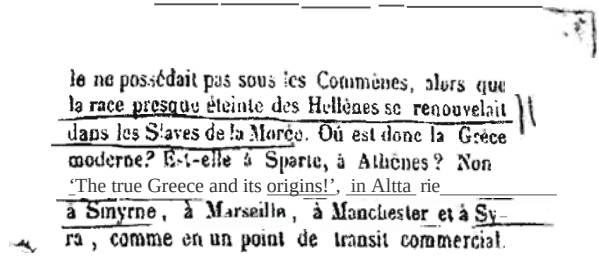
Cette conclusion concerne évidemment les Thraces de l'Asie et de l'Europe. Pour certaines raisons, je ne veux pas examiner la technologie grecque, ni les sources inépuisables de sa fécondité. Il s'agit d'une nationalité oubliée et méconnue, nationalité martyrisé par les colonies sémitiques de Cecrops, celles des Pélasges, dont la nationalité cependant, se voit à la premiere page
the definitions of the terms

* Very important
'* Note

Page 280

12. The same applies to the pronoun: celui-ci (sölüi-si ol‹unuı, *'this one')*, and in the first person: *iste, ista, istud* and vuiı:i (vuasi olunur, 'here'), voili (vuala tıkunur, 'there it is'), the prepositions *ix/orsum,* susorsu *m, deorswn* in Latin, *and the* well-known *expressions* in Constantinople such *as ichte* – 'here', i‹:fire o – 'there it is', *ichte orasf* – 'there it is', rhourasy – 'that place', *de-orası* – 'that place', when these prepositions are taken into account, it would be incorrect to deny the Turo-Aranian or Turkic origins of the Trusks.

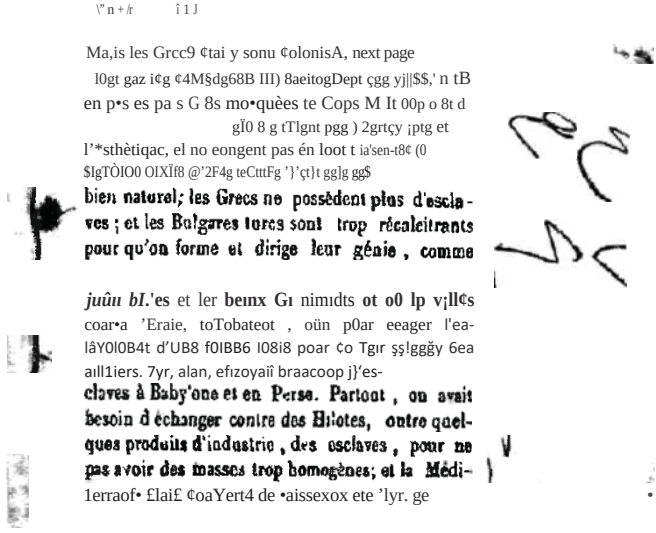
This conclusion is natural, as it also encompasses the peoples of Asia and Europe. For these reasons, I do not wish to examine Greek technology and the inexhaustible sources of its fertility. A forgotten and unrecognised nation; a nation tormented by the Pelasgians—whose names appear in the very first pages of Hellenic lexicons—in relation to the Semitic colonies of the Phecians.



le ne possédait pas sous les Commènes, alors que
la race presque éteinte des Hellènes se renouvelait
dans les Slaves de la Morée. Où est donc la Grèce
moderne? Est-elle à Sparte, à Athènes? Non
'The true Greece and its origins!', in Altta rie
à Smyrne, à Marseille, à Manchester et à Sy-
ra, comme en un point de transit commercial.

Page 330

Greece, a nation not under the rule of the Comneus, had regrouped in the Peloponnese and Rumelia; the Hellenic race, which had all but died out, was revitalised by the Slavs of —\Ior4e — hIora. So, where is modern Greece? In Sparta or Athens? No, the true Greece is in Constantinople, Istanbul, Izmir, Mersin, Manchester and Syria; it is like a commercial transit point.



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bien naturel; les Grecs ne possèdent plus d'escla-ves ; et les Bulgares turcs sont trop récalcitrants pour qu'on forme et dirige leur génie , comme

***juûu bI.*'es** et ler **beınx Gı** nimıdts **ot o0 lp v¡ll¢s** coar•a 'Eraie, toTobateot , oün p0ar eeager l'ea-lâY0l0B4t d'UB8 f0IBB6 l08i8 poar ¢o Tgır ş$!ggğy 6ea aıll1iers. 7yr, alan, efızoyaï braacoop j}'es-

claves à Baby'one et en Perse. Partout , on avait besoin d échanger contre des Hilotes, contre quel-ques produits d'industrie , des esclaves , pour ne pas avoir des masses trop homogènes; et la Médi-

1erraof• £lai£ ¢oaYert4 de •aissexox ete 'lyr. ge

Page 331

Comfortable, the firms that had settled theredo not venture into the rural areas surrounding these cities; they do not build the palaces and mosques of Constantinople and Egypt; they do not care for agriculture or the arts, nor do they trouble themselves to devise the sixth order of architecture. All this is quite natural; the Greeks have no former captives, and the various Bulgars are very stubborn when it comes to organising and managing their agriculture; the days when they abducted the beautiful daughters of the gods and the graceful daughters of Canimudis Ganirnet, and when cities like Troy fell—not to avenge the abduction of a woman, but to witness the destruction of the Hyllocis—are long gone. At that time, Tyr was also sending many captives to Babylon and Jran. Everywhere, the Ilotes — in contrast to the Hilots — were forced to change their orders at the slightest provocation; thus, a truly cohesive community never came into being, and the Mediterranean, Tyre,

Sayfa :331

Carthage, de l'Égypte, de Syracuse, de la Grèce, de l'Archipel, de la Cilicie, de Tarente, de l'Ionie, de la Taraconnaise, de l'Illyrie et de Massilia. Quelle langue pouvait-on parler dans ces exploitations du commerce ? Mais, précisément, celle des Tyrrènes, des Taurins, des Touroncs, des Taraconnais et des Taures, et notamment, en prenant pour point de départ le noyau civilisé touranien, la langue des Gouryks, des Igours, des

Sayfa :332

Angores, des Ligures, des Huires et des Quirites. Il paraît cependant, qu'en des temps bien reculés (avant l'invention de l'écriture?), il se forma dans les villes du littoral de l'Asie Mineure, de Tyr, de Crète, etc., des langues écrites de la civilisation et du commerce, mélanges inégaux des idiomes turcs, d'arabe et de slave, qui seraient devenus autant de langues distinctes, sans la prédominance prise, bientôt, par la littérature et la civilisation des villes ioniennes d'Asie-Mineure, sans Homère, Hésiode, Thalès et Anacréon, qui formèrent la langue grecque et l'hellénisme.

Voici un fait à l'appui de cette assertion :

Les Macédoniens modernes ou dominateurs en Orient, sont les Ottomans qui n'aiment pas le nom des Turcs ni leur langue, comme les anciens Hellènes n'aimaient pas ceux des Palasgues, plus ou moins alliés ou barbares (de *beraber*, en turc ensemble). Les Ottomans se sont fait, depuis plusieurs

* Dikkat

Page 331

liar:aha, Egypt, Syria, Greece, the Aegean Islands, Cilicia, Lycia, Ionia, Taraconnaise, Illyria and Hlassilia (names in the Itartaca dialect), were teeming with ships. In this trade network, which
‹lil ł‹onuşu1abilirdi? However, in general, the 'fyrrùne', the Taurin, the 'fourone', the Toraconnais and the Taures, and particularly, as a point of departure, the Touranien — the Tyrrhenian civilisation's nucleus comprising the Gout k'larin and the Igours — the Igur,

Page 332

The language of the Augures – the Ogut'1ann, the Ligures – the Ligurians, and the Quirites – the Itirit'1er. However, in very ancient times (before the invention of writing?), in the major cities of **Asia** Minor**,** Syria and Crete, etc., it appears that a written language of civilisation and trade had emerged, comprising a haphazard mixture of Turkish, Arabic and Slavic elements; these may subsequently, within a short period and without the influence of Homer, Hesiod, Thales and Anacreon, have evolved into distinct languages under the literary and civilisational supremacy of the Ionian cities of Asia Minor; It could be argued that these, in turn, went on to form the Greek and Hellenistic languages.
Here is a fact supporting this claim:
the ancient Macedonians or rulers in the East favoured the language of the Pelasgians, who were more or less assimilated or 'bürbarcs' (meaning 'together' in Turkish), the Ottomans did not favour the customs and language of the Pelasgians.

Sayfa 332

siècles, une langue civilisée à eux, mélange élégant et harmonieux de l'arabe et du persan, implante sur le riche fonds du turc, langue qu'aucun des Pélasgues turcs modernes ne comprend. Si cette langue factice n'a pas prévalu, malgré une multitude d'écrivains éminents, et si, au contraire c'est la langue des Pélasgues peu lettrés qui a prédomine, a partir de la Bosnie, jusqu au fond de la Mésopotamie, la cause en est qu'Abdul-Baki,

Sayfa 333

prince des poètes lyriques, et Ghazali, l'Arétin des Ottomans, étaient condamnés à la tâche ingrate de se servir d'hiéroglyphes sacrés, sémitiques. Il est probable, cependant, que si les Séldjukides et les Ottomans, huit ou dix siècles auparavant, n'avaient pas été musulmans, ces conquérants, se piquant toujours de civilisation et d'humanité, au lieu de se servir de l'arabe et du persan, auraient adopté le grec. Donc, comme il y a des historiens byzantins, qui font entrevoir que la noble progéniture d'Othman, n'est que celle du prince Jean Commène, réfugié jadis chez les Seldjukides, l'empire de ces nouveaux Héraclides aurait compté aujourd'hui au moins trente millions de Pélasgues, ne comprenant pas le grec. On aurait pu même soutenir, que ce furent les Grecs qui plantèrent leurs drapeaux devant Vienne, Diu et à Tébriz, et promenant victorieusement leur pa-

Grecs
e Dis at

' Dïkkal

Page 332

For several hundred years, the Ottomans developed a language of their own, based on the Turkish ‘ze’ root—an elegant and melodious blend of Arabic and Persian; a language which the modern Pelasgian Turks cannot understand. If this artificial language, despite being used by many distinguished writers, failed to gain widespread acceptance, and if, on the contrary, the language of the less-educated Pelasgians prevailed from Bosnia to the depths of Mesopotamia, then why did the king of poets, Abdul-Batar,

Page 333

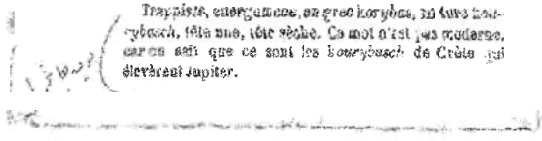
and the Ottomans’ Aretin is Ghazali. They were condemned to the role of using physical Semitic hieroglyphs. That said, had the Seljuks and the Byzantines not converted to Islam eight to ten **centuries** earlier, these peoples, constantly under the influence of civilisation and humanity, might have adopted Greek rather than using Arabic and Persian. Just as there were Byzantine historians who claimed that the noble lineage of Othman (Osman) was nothing other than that of Prince Lean Conınıt, who had once sought refuge with the Seljuks. This new Heraclides’ Empire would today have possessed at least thirty million Pelasgians who do not understand Greek. Yet, those who planted their banners before Vienna, Din and Tabriz, and sailed their ships triumphantly across the Mediterranean, from the land of Itipak to the interior of Nahichevan — Nahcivan and deep into Libya, all the way to the Semmering Mountains and the Syrian mountain ranges—it could be argued that it was the Greeks who drove their raiders and plunderers across the entire world.

* Çocukça

Page 345

Tourner (to turn, to rotate, to turn round), from the Greek stre/o, gyri->-*omai* – to bring; in Turkish, 'to spread out' To turn, *to go round?* — to go round? Tour (to go round, to turn), *also known as* 'r — rlevir'. In Orek, the verb 'sure/oırını' is thought to be derived from the similar Slavic verb 'strefit'.

'1ournoyer (to circle, to turn round), from the Greek *perid:-novmai*, in Turkish *'âonınek* d'tinmek'.

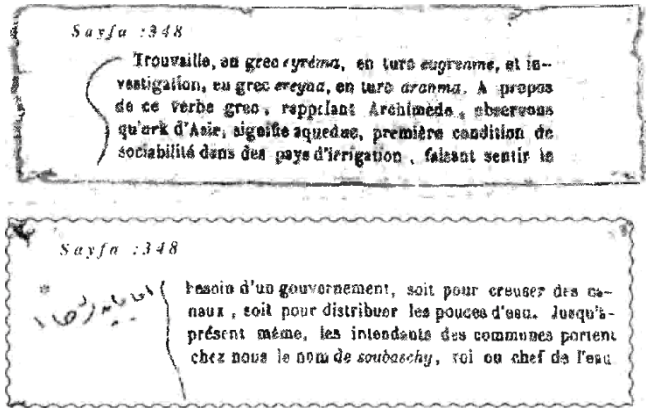

Trappiste, energumene, en grec korybas, en turc kor-
-ybasch, fête ane, fête vêche. Ce mot n'est pas moderne,
car on sait que ce sont les kourybasch de Crète qui
élevèrent Jupiter.

* Yok canım!

Page 346

'trans-oceanic' (across the ocean), from the Greek 'hyper-oceanos'; the prefix 'hyper' here corresponds to the Turkish 'ettir' or 'ibür', *and the root 'anos'* to the Arabic word.

Truppiste (pronounced 'trappist', a Catholic monk), enerstlmûne (pronounced 'energümeı4', fiery, noisy), Greek *'koıvbas'*, Turkish *'kourzha,srh'* — 'liurubaş', bare head, 'lıurtı lola'. This is not a word, as it is known that the Kurribaş of Crete – kurrıbaş's.


Sayfa :348

Trouvaille, en grec *eyrésna*, en turc *eugrenme*, et investigation, en grec *ereyna*, en turc *aranma*. A propos de ce verbe grec, rappelant Archimède, observons qu'ark d'Asie, signifie aqueduc, première condition de sociabilité dans des pays d'irrigation, faisant sentir le

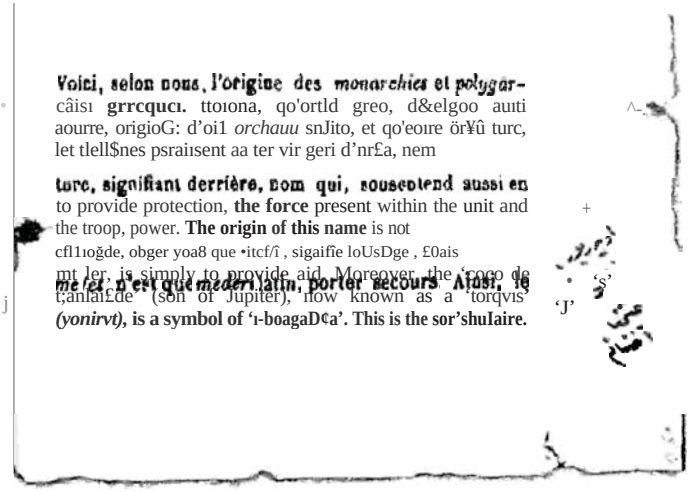
Sayfa :348

besoin d'un gouvernement, soit pour creuser des canaux, soit pour distribuer les pouces d'eau. Jusqu'à présent même, les intendants des communes portent chez nous le nom de *soubaschy*, roi ou chef de l'eau

. 'Well, there you go!'

Page 348

Tıouv‹ıille (pronounced 'truvay', meaning 'found', 'discovery'), *from* the Greek *ezreına;* in Turkish, eugreniue — 'learning'; and investigation (pronounced 'envcsügasyon', meaning 'inquiry', 'research'), from the Greek ereyfıo; in Turkish, aıanma. With regard to this Greek term reminiscent of Archimedes, let us recall that 'A.sya's nr1' means 'aqueduct'; this function is the primary prerequisite for civilisation in countries where irrigation is practised and suggests the need for a system, whether for the construction of canals or for the measured distribution of water. Even today, municipal water officials in our country are known as *'subaşis'* – the 'subaşı', meaning the 'king' or 'ruler' of water.



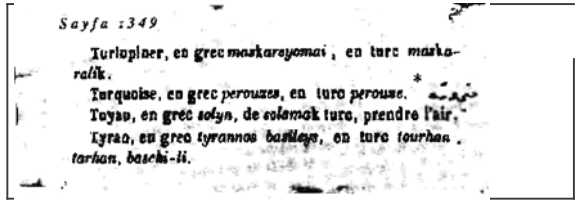
Voici, selon nous, l'origine des *monarchies* et *polygar-*
câisı **grrcqucı.** ttoıona, qo'ortld greo, d&elgoo auıti
aourre, origioG: d'oi1 *orchauu* snJito, et qo'eoıre ör¥û turc,
let tlell$nes psraiısent aa ter vir geri d'nr£a, nem

turc, signifiant derrière, nom qui, sousentend aussi en
to provide protection, **the force** present within the unit and
the troop, power. **The origin of this name** is not
cfl1ıoğde, obger yoa8 que •itcf/î , sigaifîe loUsDge , £0ais
mt ler, is simply to provide aid. Moreover, the 'troco de
ţ;anlaı£de' (son of Jupiter), now known as a 'torqvıs'
me'ed', n'est que mederi **latin, porter secours. Ainsi, le**
(yonirvt), **is a symbol of 'ı-boagaD¢a'. This is the sor'shuIaire.**

• Uyduruyoı
Ganern: Iloyu n
(o1‹-u.namadı]
I•tinâm

Page 349

In our view, the Greek word 'munurchie' derives from 'poî%$dfCÎtıe'. Let us note that the Greek word 'arc.lu!' also means 'source' or 'origin'; from this, *'archíios' (*ancient) and *the* Turkish *'arL'It'* — apart from 'ark' — the Greeks also use the Turkish 'crluı'; the noun 'arka' in Turkish also carries the meaning of 'authority' or 'power' derived from proximity and unity. As for the other meaning of 'Archimfide', let us see that 'tneth' means 'praise', but *'inedel'* is nothing other than the Latin 'eifC7f', meaning 'to save' or 'to bring help'. Thus, the name Ganimede (Jupiter's cup-bearer) is associated with the l'ürl‹, a lute frequently seen at celebrations (Ganime), which brings joy; but let us conclude this etymological discussion.



Sayfa :349

Turlupiner, en grec *maskaraeyomai*, en turc *maskaralik*.

Turquoise, en grec *perouzes*, en turc *perouse*. *

Tuyau, en grec *solyn*, de *solemak* turc, prendre l'air.

Tyran, en grec *tyrannos basileys*, en turc *tourhan*, *tarhan*, *baschi-li*.

* Firuze

Page 369

Turlupiner (pronounced ‘türlüpine’, meaning ‘to unsettle’), Greek mum-reyomni, Turkish mosl‹orati£ – a farce.

lurrJuoise (meaning ‘turquoise’), Greek *‘peto zes’*, Turkish *percuze* — perûze.

Tuyau (pronounced ‘tüiyo’, pipe), Greek solyn, *from* the Turkish — so1ımak, to take in air.

Commercial (one becomes a tyrant, a despot). From the Greek ‘tyrnnrıos *basileys’*, Turkish *‘tourhan’* – ‘turhan’, *‘tarhan’, ‘basrhi-li’ (*head of the state*)*.

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INDEX OF PROPER NAMES

Abbasid, 70, 71, 77, 79, 80, 11b, 187.
Abdul-Fırad, 73. Abdul-Baki, 202, 292.
Azerbaijan, 219.
Aqosilas-/\i,esilas, 121, 277, 303.
Met Cevdet Pasha, 21d.
Uademi, 14, 44, 121, 179.
Achaemenid-›\harmenish, 8, 162, 100, 218.
Alaaddin Pasha, 73, 80.
Fields, 53, 51, 57, 50, 222, 228.
Alcibiades, 2/7.
Alexis of Homene, 7, 64, 65.
Alexis III – Aleltsis Anqelos, 6S, 99. nîi ı\ğa, 13G.
?4li Pasha. IS, 33, 125, 135.
Alparslan. 61, 71, 122.
Arnnıien Marcellin, 1s2, 230, 232, 2/.
Annrharsis, 121, 222, 303.
Andronikos II, 99.
Andronikos III, 119.
Anözüs, 1$7.
Anne Comnena, 7, 300.
Antioch, 70, 72, 59, 115, 1b2.
Arab, 2G, 30, 32, 33, 'i3. S9, 6S, 70, 72, 73, 76, 77, 79, 81, 83, 87, P4, 96, 102, 103, 112, 116, 11'/, 131. 140, 156–163, HO, 182, 156, 195, 199–20S, 211, 214, 219, 223, 32–23G, 239, 240, 2?î–257, 259, 260, 26?, 263, 266, ?G/, 270, 276, 285, 291, 293, 294.
Aretin-Aretinn, 252. Ariana rei;io. *Rb, 100. Ari5tide, 2ù9.
Aikadion, 129.
Albanian, s9, ai, ns, ii8-izo, i 2s, ist, is2, i3r, i4o, i i, i67, 2os, 2O7, 21A, 215, 223, 276.
Aryanizin, 10, 2S, 26, 47, 179, 183, ICI, 195, 216, 2i9, 222.
Attila, 45, 49, 54, 1h6, 190, 218, 230.
Aurelianus, 33, 54, 61.
Avar, 15, 46, 49, 54, 56, 61, 117, 227, 23O, 238, 276.
Azal‹, 47–49, 5'2, (›2, 236, 237.

Uaal, 246.
B?ub —ı Âlî, 124, 139, 142, 150, 250.
Bab al-Mandab, 70.
Babylon, 162.
Pactriane-baktıia, *k*, 150. 1st, 213, ?21.
Ba/qdat, IP, 70, 72, 83, 84, 13B, 15G, IS7, 161, 162, 1fi/, 2S2..
Bailly, *44*, t8O, 203.
0alkh-Beth, 46, *1, 1b1, 183, 207, 222, 237.
Bar, SI, 7J.

Barbaresk, M. 186.
Basilc Bulgarocton, 14S, 237.
Basih• Yakedoıyalı, 96.
Bastam, *t7, 52, 53, 57, 59, 61, 65, 67, 186, 228–230.
Baş Tarnlıu, S2.
Bashkir. 31, 63, 275.
bittim, 138.
Random ri 1., 66.
Baudouin II, 72.
Baudouin IX, 78.
Bavyeia, 34, 56.
Berroe, 64, 65.
8lanc.het Alex, 61, 64, 71, 118.
Dogdan, 62.
Dohémond d'Antioch, 72. Bohemia, 46, 278.
Boriilace de Monferrat, 66, 11s. Moi Cal, 220, 255.
Boristen, 48, 300.
Bosnia, 59, 86, 87, 103, 138, 139, 150, 207, 223, 252, 293.
Bospficie Ciinmërierrne, 236.
I3ranas, 64.
Br etanya-Bietonya, 61, 94, 192.
Buhaia, 44, 63, 69, 73, 120, 174, 180, 222, 234.
Btiku viiia, S4, ti2.
Hulgar, $6, Sb, 62–66, 81, 86, 87, 96, 97, 115, 121, 131, 138, 142, 148, ISO, 151, 1S3. 167, 184, 218, 219, 227, 229, 236–239, 231, 2b9.
Bur*end, op.
cit. Butharin, U
0.
Biiyük fsl‹ender, *'a4,* 52, 162, 221. 2+13, ?-*19, 251, 276.
Bysanthios, t33.

Cafiristan-Kâfiristan, 183.
Coi'anien-ltaianien, 187, 219, 229. 233.
Calliste, 190.
Calpe, 249.
Umn‹1aule Itandaules, 2 t7. The Carduhes-ltarduhs, 116, 218, 303.
Carinthia, 4G.
Carpini, 70.
Carroduniunı, 53.
Casaubon, 19.
Casbek-Kazbel, 218.
Casques-I¢aslJar, 1fi0, 218, 227.
Catalun-Katal an, S8, 66, Ile. Cet:rops-Kel‹rops, 183, 213, 2*r3, 287.
Cedrenus, 45, 190.
Cegene-Kemeri, 63.
Cendereli, 80.
Clıunuuars, 4.57.
Cllêronëe-IteroTiie, 2*r9.
Chrobat-lüobat, 46, 48.
Cihannüma, 0, 51.
Cilicia Kililcya, 72, 185, 251, 291.
Clive, 143.
tiolonnes Mobiles, 157.
Constantinople, 65, 84.
Corneille, 127.
Couhistan-iiuliistan, in H3. Crassus, 4s.
Crotoniate-Irotoniyat, 247.
Gtésiphone, 162.
Cyclopes-Cyclopes, 2'-i8, 271.
Cyrille -kiiil, il, St›, 112, 220, 236, 238.
Tyre-Eitos-Keyliüsrev, 65, 180. 215, 223.

Çerkez Aleti Pasha, 129, 133.
Çuçiler, 220.

Daç'lar, 19, 2, S*i, S6, 57, 59, 62. 221, 228.
Daçya, 44, 47, 48, 52–54, 6tl, 1S4, 185, 233.
Dardania, 184, 156.
De Guignes, 58, 69, 76. 182, 18?. 190, 197, 221, M4, 232, 245, 271, 300, 301.
Decebal Dim paneus, 4s, 53, 238.
Decitis, 61.
Delamarre, 179, 22a›.
Dnieper-Ózi, 46, 46, 62, 180, 214, 220.
Dinyesier, 47, 61, 155.
I)isabti1, 53, 301, sO3.
Diu, 252, 293.
Djafs, 157.
Djom, 246.

Iâoğu Se*eri, IOS, 127, 139, 174.
Don. 47, 6?..
Doq'lee, 72.
l4uchırıski, 1*9, 215.
Duruy, 59, 61, 249.

Fhu-Saoud, 16?.
Ebul Gazi Rahadir Khan, 183, 217, UH, 220.
Lidebali, 80.
Edessa, 72–74.
Eleusis – Elefsina. 185.
Fnre-Aeneas, 154, 187, 1B9, 204, 27L
Epirus, 131, 118, *140*, 270.
Etius, 2f›, 33, 184–186, 1fi8, 189. 192, 193, 195, 198. 203, 203. 217, 213, 217, 228, 233, 240, 250, 2.71, 275, 28/.
Eurnalpe, 18d, 189, 215, 250.
Eusebe – Eusebius, 59.

Fatimids, 79.
Fennes-Fanlnr, S2.
Franklaı, ûs, 53, S6, 58.
Gajdan, 182, 235.
Calitzin, 109.
Gan-si, 182.
Ganiırde-Ganirrıcıl, 2–30, 251, 269, 289, 256.
Gaulc – Gaul, 'i*ı, 59, 184–186, 191. 192, 220, 224, 233, ? 39, 247, 270, 271.
Mahmud of Ghazni, 70, 222.
Georgius, 58.
Tiepidler, 34, 60.
Gestis I-ongobardorum, 46.
Getler, 50, 52–55, 219, 221, 223, 228.
Ghazali—Ibn al-Ghazali. 252, 293.
Gilfcing, 236–238.
üoetland, 221.
Fiolconde tiüIl‹ende, 17S.
Got, 47, 53, 55, 57, 59–61, 97, 219, 221, 22, 230, 238.
Tiny de Lusignan, 72.

Harnmei, Sı, 62, 63, 70, 232.
Khwarezm, 70, 76, 81, 183, 217.
Hamur Heşid, 80, 118.
Huş•rettin Pasha, 80, 81.
Hazaı, 45–47, 'il, ›4, 62, 63, 96, 117, 12?, 181, 190, 214, J18, 219, 221, 228, 237, 238, ÜS9.
Ileleno-Bactria, 46. Hemus, 60, f›'i.
Heraclius, 46, 247.
Herodotus, 25, *k!, ''›3*, 184, *73, 2't6, 247.
Heriiller, S4, 58, 222.
Hirvat, *k6*, *5h*, *RI*.
Hejaz, 7é', US, 138, 166, 167.
India, M, 70, 76, 143, 163, 174, 175, 181, 219–223, 230, 252, 2s5.
Hiong, 4S.
Hive-It hiya, 70, 183.
Ilongrie, 4S, 303. Horas
Horace, 'i8.
Hurasan, 43, 46. 7tl, 160, 222.
IIor zum, 51.
Hugues de Lusignan, 72.
Hint, 'q5–48, 51, 53, S4, 58, 61, ii9, 76, 181, 187, 190, 218, 223, 221, 23, 238, 300.
The Province of I-Iiclavendigâr, ls5, 159.

Ilchidite-Ilidishogullari, 71.
Irkutsk, 163.
Isaac Ange Jsaakios Angelos, 64, 65.

Iaguchinski, 109.
Ibrahim Khan, 81.
Illian, 76, 77, 84, 157, 229.
Iliya-Iliria, 56, 59, 184, 270.
Imaüs, *934*, 233, 271.
Inrlo-sermen, 4S, 193, 195, 216, 221, 277.
Issidon, 182, 186, 201, 230, 232.
Irnik, 9, 60, 66, 72, 80, 96, 119. 131.

ladzv‹'ng, 50.
Japlıet Yafes, 180, IPS, 190, 218.
Jassy-Iaşi, SO, lC3, 221, 232.
Jasygc, 47–51, 53, S9, 61, 67, 69, 117, IPI, 221, 228, 229, 303.
Jaxartes, 30.
Jean Somnen, *64*. Jean Tnimisces, 23/. Jean Albert, 62.

leremiado, 135. lésuites—
Jesuits, 27a›.
Joannice Kaloyan, 66, 118, 301.
}onas, 66.
Icrnanrłès, S2, 230.
ïosselÎn d'Édesse, 72, 74.
lules David, 71, 102. łuslin
us II, ñ3, G9.

Kaç.o i, 51, 76.
Caucasus, ‹5, «/, s2, s4, s7, ss, st, 15, 74, 177, 180, 190, 200, 204, 218, 223, 225, J2g, 259, 271.
II‹i1iriuk1ar, 67, 181, 182, 190, 22*4.
I£aiaferia, 64, 300.
Kaipatlar, 22, 47, 48, 52, S*i, 9, 61, 63, 82, 230.
Kaiplar, 54.
Eaz‹in, 43, 156, 223.
Kerbala, 84.
Eertch-Mcriç, 139, 236. Khitans-
Laitays, Uil, I2O, 223. Mehmet
Pasha of Cyprus, 168.
Kipchak, 13, 52, 11, 63, 147, 228, 252, 293.
ltlrgiz, 43, 48, 63, 174, UI, 182, 233, 275.
it Irlrn, I P, 2, úo, 4S, 49, s3, 84, 86, 87, 98, 105, IU, l2b, 138, 139, 142, 153, US, 174, 186, 188, 200.
Kiev, 63, UI, if9, 214, JJ7.
Filephtes-Kleftler, 60, 121, 174, 24.
Itolhis, 58, 139, 262. Itonstantin
Dukas, 6I, 95. Constant in
ÜollClm£fk. 63. 98.
Constantinople, 16, 65, 66, 69. 78, 80, 87, 93, 96, 97, 103, 111, 10, 118, 127, 175, 193, 213, 238. 251, 287–289.
Koufa Ktìfe, 162.
Xouzistan-ltuzistan, 2i9.
Kozak-Kazak, 62, 63, 67, 115, 122.
Jerusalem. 72–75, 122.
<timan, 47, 49, 51, 32, 54, 53, 61–63, 6s–67, 117, 11s, 2l«, 221, 22s, ?38, 277, 278.
Itumuk, 52, 6S.
Kutzo ¥'alak. 57, 59.
Itiiçiik fisyn, 51, sS, S6, *6k*, 70, 7G, 77, 116, 11/, 249–251, 271.

Kürt, 51, 55, 56, 64, 70, 76, 77, 116, 117, 249–251, 27T, 291.

Laüisłas, 82. Lakidi,
lls. Iziidveh r, ł2ò,
169.
Languedoc, 111, IU.
hati um, 186, 188, 245. 271, 27a.
Le Beau €ihíirlcs, 58, 64–66, 300.
Le Cid, 127.
Lena, 43, 82.
Leon-le-Diacre, 237.
Levant, 8', 93, 166.
1-itvanya, SO. l7ú, 186.
Locrien-Loki iycn, 247.
Lombard, 46, 4ó, S'i, 57.
Louis XI, 82, 148.
I. Reunion, 188.
L'Écure, 109, 249.
Lycian Lydians, 100, 18J, 108, 206, 246, 247.

Hungary, 14, 21, A4, 4s, *i8, *i9, 52, ń6, ú9, 62, 63, 8?, 191, 215, 223.
ñ4actonum. 53.
.sIah»ut 11., fts, i4i.
.Yahmut Pasha, SI.
Slakedonva, 52, S4, 3", 58, 63-6, f6, 116, 19, 120, 131, UI, 184–186. 219, 229, 238, 243, 244, 249, 250. 252, 291.
Mallouf, 44, 8'-+.
Knights of Malta, 52.
Manastir, 19, II, 6*‹. 151, 185.
Ma iiçur, 46, 18J, 182.
Mantchou-Marian, US, 224, 235. Manuel
Komnen, bù.
Marroinari Ntarkoinari, *k9*, 53. Marcus
Aurelius Anttinirius, 49, 52, 98.
k1arrnara«h-Maramureș, 62.
Stazosch Mureș, 59.
Atcrraîi, 72.
àlassilia, 2S1, 291.
ñlauies, 12/.
Yeycndorff, 63.
11ed, 43, 48, 50, 116. 139, 162, 180, 181, 21fi, 219, 223.

The Sharif of Mecca, 167.
Melkart, 246.
Metanast, 68, st1, 299, 305.
Klısır, 43, 71, 7*ı–76, 79, 85, 96, H 3, 116, 129, 139, 18, 161, 162, 167, 180, 164, 186, 197, 230, 231, 243–246, 250–252, 270, 276, 286, 289, 291.
.vlinyre1ie-Mepc1y•ı. b1, 13H.
klirambella. 135, 137.
Mirko, *134.*
B4itfıat Pasha, 29, 108, 148–15d.
Mithridates, 48. Moesa, 49S1, 54, 60, 61, 184, 238. Mongols, 43, 66, 50, 62, 63, 66, 70, 75–77, fiO, SI, 162, 174–177, 181–183, 184, 195, 203, 217, 219, 220, 223 225. 233, 260, 250, 300–302.
$Jo1davy•ı, 47, 50, S4. 61, 62, d3, 21S.
fi4ongol, *ı6, 276, 302.
Mordva. 66, 220, 237, 299.
Moree—Mor a, 56, 11.3, 117, 250, 2Bb.
îvlorürî, *‹7, 09, 52.
klouça-ivlusa, 70.
6lukâtaa. 158–160.
Mtuat I*., 81, 161.

Naglıaia, p. 8.
Eamık Paşn, 161.
Necef, p. 4.
Nehrivan, 162.
Nerses, lli.
Nestorius, 96, 302.
Duke of Nevers, 82.
Nineveh, 162.
Nizam al-Mulk, 71, 2'i2.

The Ob River, J6. The River
Oder, 45.
Oenotrian, 227, 243, *2k"*, 248, 271.
Ogmios-Ogine, 247.
Ot;uzl r, s4. ct, 11*, zıB, z87, 218, 228, 232, 234, 27î.
0hn121
Oltenitzw, 56.
Or[alaöe, 185, 249.
Tertullian, 186.
Osman I, 81, 252, 293.
Otrur, Stu.
0x•îde, 49, 30, 58.
Oxus-Jaxartes, 44, 69, 714, 174, 181, 182, 191, 22S, 23S.

Ömer Caınisi, / 3.
Omer Pasha, 17, I h, 86, 137.

Paleolo3, 5ş, û8. 66. 119, 120.
Palladium, 154, 231. Palus Veotliide, 4/, YOO. Pannoniu, 49, 'i6, 57, S9.
Part, 48, 19, 169, 162, 19?, 203, 215. 219, 239.
Patzinak, 63, 68.
Paul the Deacon, 16. Paul the Younger, 52.
Pecheneg, 51, 52, S4, SS, 'ie, 61–6S, 118, 227, 2Ü9, 23O.
Pelasg, 186, 19f7, 214, 243–246, 209, 252, 253, 28, 257, 291, 293.
Peloponnese, 121, 244, 2J6, 2*‹S, 250, 277, 288.
Persia, *k3, ä5, 62*, 69, 116, 121, 162, 10–182, 187, 188, 21s, 21S, 219. 223. 233, 239.
Persee Perseus, 52, 302.
Persepolis, 162. Pétis de la Croix, 70.
Peucé-Pösc. S2, 63, 2.30.
Peuci ri Pösen, 67, S2-J4, 63, 22fi, 23O, 231, 279.
Peutinger, 53.
Phanar Fener, SO, 83, 115, 2SO, 302.
Pliilippripoli, 237.
Peter the Great. 110.
Pisistratides, 248.
Piine, 4, 46, 9, ?2, s?. Gs. 95, 16.
Ollasia, 10. Podolia, 51.
Poland, 15, 24, 31, 32, 48, 48. 50, 51, 56, '›/, €i2, 67, 82, 83, 122, 123, 176, 177, 179, *2W, '22 lâ*, 23O, 276. 2/8.
Pomeranyd, 56.
Porr.p‹initis \Iela, 44, 46, äG, 65.
Purte, 124, 209, 216, 302.
Piobus htarcus An relius, 39–61, 303.

Prtısya, 15, 16, 30, 56, 140, 1/5, 176, 277–279.
Prut, CI.
Ptolemy, 46, 47, 49, 50, 162, IN, 186, 190, J 8, J3(1), J32, 243, 275.
Pş'dna, 52, 2'i0.

Cluades-lladlar, 53, 14, 303.
Quirites-Kiritler, 251, 278, 291.

Ragıp Ağa, 133, 135. Rama, 24/.
Renaud de Châtillon, 72.
Keşit Pasha, 1t)S, 15'r.
Rizo, 135.
Ronıanja, 67, ‘0, SS, 57, 62, 86, 138, 233.
Romen Diyıijcn, ti1, 71.
flubruquis, 70, 182, 183, 221.
huryk- ltü ril‹, 270.
Nusya, 14, 19, *ı*ı. 45. 4* 40. S6. 62, 63, 65, 83, 91, 105, 109, 140, 112, 116, 117, 120, 121, 12+ı, 125, 140, 145, 163, 174, 177, 181, 215, JOO, 221, 223, 224, 236, 237, 276–278.
Ruthenians, S4, 220.

Sabellians. 190, 227, 271.
Sabines, 19, 190, 271, 275.
Sabiri, 190, 228. 5amanyd
Samani, 'J‹, ho. Samnite, 190, 227, 271, 275.
üamc›gi tia, 174.
Samoyeds, 220.
?nrmnf, 47–50, fi2, *SU*, 56, 22?, ?76, 230, 233, *254*, 2/6.
Sasaîlî, 49, 152, J 90, IRI, 219.
Seleucie, 162, ISS.
Selim I, 82, 53.
Selim III, 65.
Sclino, 135.
5emmering, 252, 293.
Ben Sinod, 124.
.$encer, 70.
Seret River, 61.
Scires-Perez, 65, lflf›.
Selia-Sezze, 165. Selium, lbs.
Seydlitz (Seydlytz), 160.
Sfakia, lis.
Sicules, 243, 248, 271.
Sicyone-Sisiyon, 24a, 2’‹8.
The Siei•erien. 46, 238.
Sigismoiul, 02.
Silistra, 86, 149.
Siméon, 118, 23S.
Sinan, 81.
Sivastot’l, 139, 1S3, 174. Sosdia, 4.
Sokollii, 81.
Solon, 2*t8. Soronius, 66.
Soudav, 50.
Scudjava-Suceava River, 6?.
Soui-chou, 187.
Sousdalie-Suzdal, 220.
St Petersburg, 112, 12', 153, 220, 234, 236.
Strabo, 25, 6A, 19, 50, 1bJ, 104, 221, 230.
Styria-Syria, 252, 253, 293.
Sulina, 138.
Sultaniye, S4.
Suze-Susa, 162.
Sviutosluv, 237.
Sybaris, 24/, 248.
Syclun, 186.
Syracuse, 248, 210.

Şaılınan, ‘5, 35, 220, 230.

TaciÎe, 52.
Tamchou, 187. Tanais, fi8, 2*ı*ı.
Tarquin, 188, 191, 233, 247.
TarquiniclJ, 189, 192.
Tarraconaise, 185.
Tata, *4û.*
Tatar, fiS, Sir, SS, 58, 62, 67, 77, 118, 177, 182, 186, 158, 190, 191, 195 200, 20*l–20‘f, 212, 220, 224, 233, 237–240, *2S4*, 2S8, 2S9, 263.
Tatarisian, ‘3, 17*, 173.
Taures. 188, 191, 222, 227, 251, 294.
Laurini, 1b6, 22f.
Tatiroiskit5’a. 65.
Irham-kiao, 182, 2.JS.
Terracine, 188, 191.

Thessaly, 54, 64, 120, 138, 139, 175, 1&8, 246.
Teuton-Töton, YO, 21a, 225, 233, *1h4*, 276, 2//,
Tharse-Tarsus, 185.
Theîsse -Tisxa, *48*, *$(*.
Theophane, 5s, s6, 98, 190.
Thucyditle – Tukudicles, lS5.
Thurgovie, 191, 228.
Thuringia, 18fi.
River Tiber, 184, 187, 271.
Tibdre 111, 69, 98.
l'ouikiches – Tuikis, 51.
Toulounidc – the Tolunids, 71, 76, 16S.
Toumen Teom‹in. 187.
'löuraine, 18b.
Tourones. 188. 222.
'machin, lhô, 1ü8, 191. Ti achinie, 186.
Tral‹cotitl-Silifkc, les.
Tiakya, 52–54, NG-61, 63, 6S, 66, **109, 118, 119, 180, 184-186, 189**, 191, 219, 222, 224, 229, ?38, 2'' 249, 250.
Transylvania, 62, 122, US.
Transoxane, 69.
l'raya n-Trajan, *‹8, ï ,
Troki-Trakai, 186.
Tugrul 8ey, /2.
Lulumnius, 188,
Tuna, 29, 47–55 1– , 85. 108, 117, 1\9, 1 , 140, 146
Ak‹J, ?-l
Tungiz, 4
Turan 2S
*t î, 76, 179, 186, 1 216, 221, 232–234, , 270, 291.
ıı's, 186.
184.
aniş'cn, 2û, 26, 33, 52, 186, 0, 198, 202, 213, 219, 223–225, 22/, 239, 262, 271, 287.
Uro Ryanism, 10, 25, 179, 192, 216.
Turkestan, 43, 44, 50, 69, 70, 75, 1Sf1, 1C1, 1S4–186, 190, 191, 200, 203, 215, 218, 221, 232–235, 265, 277, 303.
Türkopol – 'l'urcopol, úfi, 66, 118.
Tyi. 106, 192, 201, 204, 231, 246, 74f•i, 251, 2ti9, ?9l.
Tjrac-Tural‹, 63, *64*.
'l'yriens Ti rlilt•r, 186, 23ó, 23S.
Tyrrhènes-Tiienler, 186–105, 1 152, 227, 2S6, 249, 271, ?9l.

Ukrayna, 43, 45-47, 51, 5 139, 214, 237.
Uygur, 45, 46, 181 188 216-222, 228, 232

Vaga 1 î›endoreî. htf.
Va1a1‹-Valaqq 6ö, 67, 64– 6s, 229,237.
Valakia-1' 1
Valens n
Vi 59-61, 102.
, *46*, 52, 56, 5fi, 299.
gulf, 47.
ttırn-kao, 187.
ntavariunı, S3, 303.
in. 138, 149.
ijil-Virgile, IS, 95, 245, 2/y.
Visigoth, 53, 54.
'n1ogda, 163.
Volsinie, 188.
*O1sques-Volsk1at, t85, 190, 227.
Vulcain–'ulcanus, t89, 245, 246.

\Yellington. 143.

Xdnophon Esenofon, 65, 2A9, 303.

Yassı, s0, MI, 185, 232.
Yr'nikale, J39.
Yenisey, 46, 163.
Yuc-chi. 221.

Zapoıog, 62.
districts, 139, 218, 223.
Zemark-Zemargue, S3, 69.
Zenghi, 74.
Zoroastre-Zer‹lüşt, 180 1b3, 216, 223, 234.
Zozime, 52.

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